# THE MARROVV OF THE ORACLES OF GOD.

OR,

DIVERS TREATISES, containing Directions about fix of the waightieft things can concerne a Christian in this life.

By N. BIFIELD, late Preacher
of Gods Word at Islementh in
MIDDLESEX.

The eleventh Edition.



Printed by Iohn Legatt.

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The eleventh Edition.



#### TO THE RIGHT HONOVRABLE

and most Noble Ladie, we the Ladie Lucie, Countesse of Bedford.

MADAM,

Hese ensuing Treatises, having received their birth at severall times, (being but little Ones) sought them severall Guardians to protect them: being now all joyntly to goe into the world together to secke entertainement, they humbly present A 2

themselves unto your Honour; befeeching your generall proteltion, and your poble admission, to doe you and your Noble Familie their first joynt-service, and from thence they are contented to beare their adventure for their entertaine ment abroad in the world. And the rather am I emboldned thus to fend them, with this Petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceive fo good hope of them, as to defire the profit of their fervise, as they should be fashioned and frited thereunto. As they are mine, they are worthy of little respect; but as they have received spirit and life from the heavenly Word, and will of God, so they are meet

#### Dedicatory.

to attend your most retired presence, and to be trusted with the charge of your greatest treasure; not doubting of your Honours noble and religious respect herein, I desire to remaine,

Your Honours Chaplaine in the things of Jesus Christ, to serve you ever,

N. BIFIELD.

ing St. Many mir to se worgilor has all the And a file of the sadida on second of stind Chilly to force you ever,

### BEGINNING OF THE DOCTRINE OF CHRIST.

OR,

A Catalogue of finnes: Shewing how a Christian may finde out the evils he must take notice of in his Repentance.

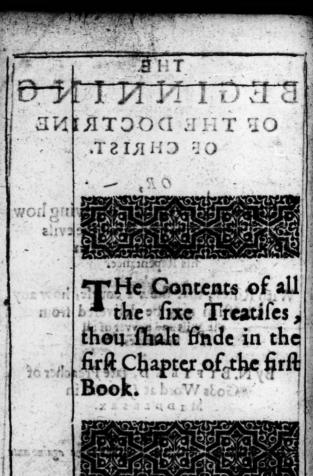
With Rules, that shew a course, how any Christian may be delivered from the guiltand povver of all

By N. B I F I E L D, late Preacher of Gods Word at Islemonth in MIDDLESEX.

Lament. 2. 40.

Let us fearch and trie our wayes, and turne againe unto

LONDON,
Printed by Iohn Legatt.
1640.



Printed by Iohn Legatt.

rayes of their owne, which

#### OKERSONES NON BELLEN

TO
THE MUCH HONOVRED LADIES,
the Lady ANN E CLEERE,
and the Lady ANN E FINCH,
and the Lady Ione Hericke:
N. Bifield, withethall increase of

the true grace of Christ, and the blessed fruition of the glory of God in Heaven.

#### Worthy Ladies,

Amentable are the ruines, into which the natures of men are generally falne

by their fins which appeares especially by the wayes men take in the businesse of their soule. The most men are cleane out of the way to heaven, and walke in by-

As

wayes

wayes of their owne, which are called in Scripture, The wayes of the wicked; The wayes of their owne hearts: Perverse wayes; Darke and slippery wayes; The way of iniquitie. All meeting in that broad way that leadeth to destruction, being wholly ignorant of the way of life and peace; yea, the most of them speake evill of the good way of God, and persecute it. Somethere are, that are fo farre enligtened, as not to like the common roade way of the multitude; and after some enquirie have found them out mayes that seeme good in their owne eyes; and they are wonderfully well pleased with their course; but the issues of these wayes are death too, as well as the former. Mayes

#### Dedicatory.

former. And the more is this danger increased upon men, because the way of life is but one, and it is a narrow way, and hard to find, and may be Sought by many, and yet not found. Yet this hope is left unto forlorn men, that there is a way to heaven and happines: A way of righteousnesse and peace, a way of mercy and truth, a way of wisedome. A way that men may securely and fafely walke in; a way, in which Christ will guide them; God the father will keepe them, & the holy Ghost leade them by the hand, and direct them in all the paffagesthereof. Onely it concerneth us to aske the way, with all importunitie, of God, and roattend unto the directions of the Word of God, and apply

#### The Epiftle

apply our hearts, and fuffer our felves to bee disposed aright, that our eyes may fee the lalvation of God, And in particular, we must looke to threethings: First, that if the Lord hew us that mercy to direct usin the way, we must take heede that wee neglect not, or despise not the care of walking in the way. Secondly, that with all diligence we avoide going about, and make straight steps to our feete. And thirdly, with all feare watch our felves, that wee fall not off with the errours of the wicked, from the good way of God, and so our latterend be worse then our beginning.

I have undertaken by the affishance of God, and the direction of his blessed

Word,

Words to lingle our the choilest things I rould finde in the Scriptures concerning the entrance into the way of God, and those first puther which are called holy. The substance of these directions I have digested into the Treatifes following: which I dedicate unto your Ladithips, as a restimony of my thankfulnesse, for the respect you have shewed unto my Ministery, both in your constant resort unto it in the weeke dayes, while you lived in a neighbour Parish; and in that two of you are pleased to come to live amongst us, and so are become a part of my charge: Asalfo to manifest to the world my observance of your Ladyships, for the good report report you have amongst the godly for the grace of Iesus Christ, and your unfeigned love of the truth. Beseeching your Acceptation, Perusal, and Patronage of these, I take my leave, and commend your Ladiships to the God of mercy and Truth, who guide, comfort, deliver, sanctifie and preserve you all unto the day of Iesus Christ,

Your Ladiships to bee commanded in Iesus Christ.

N. BIFIELD.

Feb. 12. 1619:

### KOKOKOKO KOKO

the Contents.

### The chiefest things contained in the

#### CHAP. I.

THE Contents of all the fixe Treatifes, briefly set downe p. I. to the 7.

The persons whom those Treaties doe concerne. p. 8.

Encouragment to the study of these things. p. 8. to 11.

Generall directions by way of preparation. p. 11. to 14.

#### GHAP. II.

THE Rules that shew distinctly what men must doe about their sunes.

p. 14. to 36.

Motives to persuade to the care of these Rules.

p. 15.
Three

#### The Contents.

Three Rules of preparation. pa.

Foure things deliver us from all

16, 17.

CHAP.

finnes past, About the gathering of the Cutalogue of finnes, 1007. 17. About the confestion of our fins. p. 12, to 24. About forrow far our finnes, and bow it may be attained. p. 24. to 27. About the application of the promifes, and how it may be done. p. 27. The special promise made to such as have confessed and sorrowed for their finnes. p. 29. 30. How men may know, whether their confession and sorrowe for their finnes, be right or ro. p. 32.33.34. Three forts of men may profit by thefe Directions. Other uses of the Catalogue of Annes . P. 35. The misery of such as will not be advised to take a sound course about their finnes. P. 35.

#### C.WAT. ALLI.

I HE simes against the whole Law: whereof original sinne, ignorance, procrastination, vaine-iglory, securitie, by pocrise, self-love, inconstancy, &c. p. 37. to 41.

#### CHAPITY

THE division of the sinnes and gainst the first Table, and the forts of sinnes against Gods Notices.

Soone monstrous officeres, p.43.

Of massialt extheires p.44.

And Epicarisme. p.44.

Of the desects of grace, and the missing of one affections. As.

I low many mayor men fame against she many mayor men fame against she many mayor men fame against she many mayor food. p.50,51.

and the trust in God. p.50,51.

and the trust in God. p.51,52.

CHAP

#### The Contents.

#### CHAP. V.

How many wayes men offend, against the meanes of Gods worship.

How many wayes men offend,

By not worshipping. pag. 53,54.

By will-worshipping.

By Idoll-worshipping.

p. 56.

#### CHAP. V.I.

How many wayes wen sime fagainst the manner of Gods worship: pag.57. Offences that may be committed in the manner of doing any part of Gods service:

Sinnes in hearing p. 58.
Sinnes in prayer.
Sinnes about the Sacraments.

pag. 59.

Sinnes about an oath. p. 60.

TARD

CHAP,

#### CHAP. VII.

Sinnes about the time of Gods
workip. page 61.
Three secret offences against the
Sabbath. page 61.
The open breaches of the Sabbath. page 62,63.

#### CHAP. VIII.

THe division of the sins against the second Table.

AHD

Of wives and Hufbands. pag. 64. 65.
Of Children, and Parents. pag. 65, 66.
The fennes Of Servants and Mafers, pag. 67, 68.
Of Subjects and Magistrates. pag. 68.
Of Hearers and their Ministers: pag. 69.

#### The Contents.

#### CHA P. IX.

CInnes :	against the	perfons of
men.	million .	p.69.
		bers ?
		p. 71. to 74.
	ses externall	
In gefin	re.	p. 74.
In mora	AP. VIA	H 9 P.74.
In work		p.76,77.
		ft the bodies
of men.	ada A ala G	1. 78.
and fine	and the lo	ules of men. 79. to 81.
	o nde p	

#### CHAP. X.

He fins against Chastitie 2.82.
In the groffe acts. p.82.
In the thoughts and affections, and fenses, and gestures and words.
p.83.
The occasions of uncleannes.p.84,

occupions of uncleannes.p. 84, 85, 86.

CHAP.

#### The Contents T

#### CHXP. XHD.

Internall.

Internall.

Externall.

Of omission.

p. 87, 88.

Of coministion, whome the severall wayes of stealing.

with the aggravations to p. 99.94.

#### CHAP XII.

Sinnes against the good names
of men.

By omission.

By commission:
Internally.

Externally.

p.93.to 99.

#### CHAP. XIII.

OF the sinnes without consent, p. 96.

#### The Contents.

#### CHAP. XIII.

How many wayes men offend against the Gospell. p. 97. Sins against Christ. p. 97,98. Sins against repentance. p. 98, 99. Sinnes against Faith. p. 100. Sinnes against the Spirit of

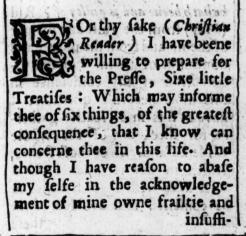
THE



The Profession

## THE PREFACE TO THE READER, containing the Scope of all the Six Treatifes, and certain generall things, which by way

of Introduction belong unto them all.



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infufficiencie for these things, yet thou half cause to awaken to the confideration of the matter which to nearly continues there uting the helps of this labour, this God afford thee better below from more able infruments. The matter in all of them is fo necel fary that I know not which of them thou mayest safely neglect. The first thing which any man disposing hunfelfe for the Kingdome of God, will and ought to inquire after, is, What he foould doe to be rid of those so many sinnes he bath beene and is quilty of ? Rid (May) from the guilt and danger of them, and from the power and dominion of them. For the Btisfaction of thy conscience in this most needfull quettion, I have in this first Treatife gamesed for thee out of the whole Bibles Cauliqui ef shole finnes, which in our repentance 3 God will have with special horice to be confessed and avoided And thefe

thefe finnes I have fet downe as neere as I could, in the expresse words of the text, that thou mightest see the Lord himselfe describing thy offences; and so mightest have no excuse or doubt, to imagine that it was but the judgement of some men, that made fuch things to be thought to be finnes. By this course of surveying the whole Scriptures, I have both found out divers particular offences plainely proved to be fo, which I could not observe to be mentioned in any exposition of the commandments which I had, and also divers things proved clearely to be finnes, which were onely barely affirmed to be fo in other Writers. I have likewise plainly shewed thee by expresse Scripture, what course thou mayest distinctly take to be rid of thy fins: a course that cannot faile thee, being grounded on the most evident directions, which | B

which God himselfe hath prefcribed unto thee, if thy owne slothfulnesse and procrastination, or wilfull perversnesse hinder thee not: and I doubt not but by experience thou wilt confesse, the course is comfortable and easie, considering the great bencfit and rest thou mayest bring to thy conscience thereby.

The contents of the second book.

The fecond thing a man would desire to be satisfied in , (that hath beene entered into the practice of repentance ) is, How he might come to be infallibly affured, concerning Gods favour, and his own falvation; and for answer hereunto, I have in the second Treatife gathered out of the Scriptures, signes of Gods owne making, by which men may trie their estate, and these such, as both describe wicked men, not yet in Christ, and such, as describe godly men that shall certainely be faved. And withall, I have now added directions, how by the helpe

helpe of those signes men may settle their assurance, and how such as yet want those signes,

may attaine them.

. The third thing every Christian ought to feeke fatisfaction in, is this. How a man that hath attained unto the assurance of salvation, when hee dies, may comfort and establish his heart against all the miseries and distresses, which may, and will befall him in this life before his death. And to this end I have gathered out of the whole Scriptures those admirable confolations, which may be abundantly fufficient to uphold him with much joy in the worst estate that can befall him. And this is done in the Treatise which I call the Promises.

The fourth question, a carefull Christian, that hath thus found out the gain of godlinesse, would aske, is this, What should he doe in the whole course of his life to glorisse God, who hath thus loved

B 2 him,

The contents of the third book.

The contents of the fourth book.

him, and given his Sonne to die for him, and purchased such a glorious inheritance for him. And for answer hereto, I have likewife out of the Scripture gathered the rule of Life, which will shew him di linetly, how he should carrie bimselfe sowards God, and toward men in all parts of his life; how hee should behave bimselfe at home, and abroad, in company, and out of company, &c. and all this shewed him by the expresse words of the Scriptures. In the fifth place, if a man aske

himselse what yet he wants that is necessary for his state, hee may and ought to bethink himselse of this question; What are those necessary truths, which God hath absolutely tied him to know and be-

absolutely tied him to know and beleeve, without which hee cannot be saved, and which are fundamentally needfull for him? To this end I have collected a fifth Treatise, cal-

led the \* Principles, which are

The contents of the fifth book.

\* Touching this
Treatife
of the
Principles
reade the
Advertife-

an extract out of all the Doctrine of religion, of such truths in every part of religion, as a man is bound of necessitie to know. And this I have not onely proved by Scripture, but shewed what uses hee may put such knowledge to, all the dayes of his life.

The fixt and last thing which ought to be enquired after, is, how a man thus fitted to live the life of God, may also be cured of the feare of death; and to this end I have published that Treatise of the Gure of the feare of Death, which shewes plaine and comfortable wayes, how any Christian may deliver his heart from those feares.

I suppose that no man that readeth this, will conceive, that any of these is needlesse. And as I would advise such Christians as abound with abilitie and leisure, to surnish themselves with the labours of such worthy Displayers,

ment, printed at the end of the Rules of Life, p. 640.

The contents of the last book.

Whom these Treatises concerne.

nangs.

vines, as have written of any of those subjects: so unto such Chriflians as have not that abilitie or leyfure, I commend these Treatifes, both for their brevitie, and the distinct digesting of the things he would feek after; there being nothing of mine in these, but the labour of disposing them, the maine substance of them, being Gods own Word. and things devised and invented by God himselfe. I may lawfully commend the care and studie of these things unto thee, and that with fo much authoritie from the Lord, as to tell thee, that thou mayest not fafely be negligent in any of these, if thou consider the worth of them. or thine own need.

Incouragements to the fludie of these things. If thou fay, that here is preferibed a hard taske, and so many things are to be done, as may make any man afraid to meddle with directions of such varietie, and number;

I answer; that in many of these Treatifes the way is not made harder then is required; or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already that the way to heaven is a narrow and strait way, and few finde it. But especially thou shouldest waigh with thy felfe the great encouragements and motives to abide the hardship and difficulties of any godly and necessarie course. Though the way to Canaan (with the Israelites ) were through a folitarie wildernesse, vet it should comfort thee, that it is but a way of three dayes, as they fay: being about to get out of Egypt, God will keepe thee at work but a little time, and therefore thou shouldest not think much of thy paines. And further think of it, that this is a courfe of wonderfull comfort and fafety: when a Christian follows

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the evident directions of Gods Word, in these most waightie things, he walks safely: He is in the good way, the way of life, the way of peace; he is fure to fee the Salvation of God. To follow those directions foundly, is to keepe our foules. All Gods maies will be mercy and truth to us. God will cause us to heare his loving kindnesse in the morning. Our way will be full of refreshing: Gods wayes are wayes of pleasures, and if any man fet himfelfe exactly to take notice of Gods will in these things, and will be at paines to Store his heart, distinctly in such folid truths, it is certaine, the Lord will recompence his way upon him, God will not cast away the exact man, till be fill his mouth with laughter, as it is faid. Tob 8: 20, 21. Sure it is that in the fludy of these things lyeth the way of eternitie, and though thou think the way to be hard and narrow, yet this may fomewhat ease thee; it is a plaine may: For the fimple may profit by it, as is avouched to bee true of all the courses which God by his Word fo exprelly required, Pfal. 119. Efay 26. 7. & 5 1. 16. Prov. 8. And befiles thou hast many helpes; the word of God will not only flew thee what to doe, but it will beget in thee a fecret power to doe ic; God will teach thee to profit, and the Spirit of God will belpe thy infirmitie: and God will fend his Angels to quide thee in thy way : Christ will bee the way and the Life to thee. And thou haft good company, for this is the oldway, the way of all Gods fervants in the fubRance of the courfe.

Onely before thou fet upon any of these directions, let mee give this generall advice, to looke to these few things.

First thou must give over, and forsake ungodly company; for else it is in vaine to meddle with

Generall directions by way of prepara-

B 5

201

any religious course, as these places will shew thee, Psal. 1. 1, 2. Prov.4.14, 15. & 9. 6. & 23.19, 20. & 29.27. Psal. 26.2 Cor. 6.

Secondly, thou must get thee into the way of good men, provide for thy selfe (if it be possible) the fellowship and society of godly persons. Prov. 2. 20. Ifa. 19. 23. 24, 25. For this fellowship will take away the tediousnesse of the way, and much preserve thee against giving over; and their examples will bee as patternes for thee, and by acquaintance with them, thou wilt bee brought into acquaintance with God him-selfe, Isaiah 16. 23. 24. 2 Cor. 6. 15. 17, 18. Prov. 2. 20.

Thirdly, thou must remember to pray to God by all meanes to direct thee, and shew thee the way in all these things, thou must beg as may of God, and beseech him to remove from thee all lying and deceitful waies, Ezra 8. 21. Psal. 119. 26. Ier. 2033.

Fourthly,

3.

Fourthly, thou must, when thou commest to Gods directions, life nothy foule, and give not way to thine owne carnal reason, and the fluggishnesse of thy owne mature, and the deceitfullnesse of thy owne heart : but let the Lord fee thou art willing to do any thing thou canst, Pfal. 143. 8. Bring a mind desirous to obey in all things. By any meanes take heede, thou be not like those complained of, Isaiah 58. 2. that have a great minde to know Gods waies, and to reade all forts of directions, as if they fought righteousnesse in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, and feeme to commend and like. If ever thou wouldest have thy foule to dwell at ease, choose out for thy felfe those wayes which God doth teach thee, Pfalme 25.12, 13. Let the Lord know, that if hee will bee pleased to teach thee a fure way, thou wift walke

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Note.

walke in his paths: and to that end, before hand befeech him to unite thy heart to his feare: Pfal. 86. 11. Thou shouldest bee of Davids mind, to say, O that my wayes were directed to keepe Gods statutes! and then thou wouldst resolve to keepe them, Pfal. 119. 5, 8.

CHAP. II.

Shewing what rules bee must obferve, that would be delivered from his sinnes.

The courfe to be rid of finne.

Hirst thing then to bee done by that Christian that would settle himselfe in a sound course, to lay as it were the soundation of his salvation, is to practise those rules that may deliver him from the horrible danger and distresse he is in, in respect of all the power of all the sinner he hath hither-to committed.

If

Motives

If he consider of the dreadfull curses which he is lyable unto in respect of all his sinnes, he ought not to thinke it much to undergoe the hardest taske can bee enjoyned, to make himselfe capable of the grace of God, and pardon for many offences. And therefore with fo much the more willingnesse and unchangeablenesse of refolution, should hee with much defire fet upon these rules now to be given, feeing they are but few in number, and fuch as he may performe, by the Grace of God. with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly fee, hee hath done distinctly that which God required of him, and that, with which hee is fatisfied through Christ. But before he set upon the practice of thefe rules, he must in judgement be throughly refolved of three things.

First,

3 Things he must be resolved of in his judgement.

I.

First, that Iesus Christ hath made a full and sufficient satisfaction for the sins of all men: As he became a sacrifice for sinne, hee payed a price in his bloud, sufficient to redeeme us, Eph. 1.6. Hee is the Lambe of God, that taketh away the sinnes of the world, Ioh. 1.29. I Pet. 1.18, 19. Ephes. 1.10.

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Secondly, that God is well pleafed with this satisfaction made by Christ for our sins, which hee declared by that voice from Heaven Mat. 3. and 17. &c. Yea, hee hath set Christ forth in the view of all men, as the propitiation for their sames, Rom. 3. 25. and hath sent us the Word of reconciliation, and beseecheth us by the Word, to be reconciled, 2 Cor. 5. 19. 20.

3.

Thirdly, that then maiest attaine unto this redemption by Christ, if thou wilt practise those things which are required of thee; and this thou mayest bee assured of, both because Christ. is said to take away the sinnes of the world, and because God offers this reconciliation in the Gospel to every creature, and exempts none; and because the Apostle saith, If any man some, hee may have an Advocate with the Father, even lesus Christ the righteous; and besides, thou feelest the Spirit of God knocking at the doore of thy heart, and would come in, John 1. 21. Marke 16. 15. I John 2. 1.

When thou hast thus prepared thy selfe by these three resolutions, then if thou doe these source things following, thou maiest be sure to be clearely rid of all danger that can any way befall thee for thy sinnes past, though they were never soe many or great.

The first rule concernes the examination of thy selfe, and it is this: thou must take thee a Catalogue of all the sins thou canst discerne in thy selfe, and be sure

If we doe foure things, we are rid of the danger of all fins past.

Make a Catalogue of thy fins

thou doe this seriously and effectually; and for this purpose retire thy felfe into some secret place, and fet thy felfe in Gods presence; and then call to mind all the finnes thou canff remember by thy felfe particularly, write them downe as they come tothy mind; aske thy felfe this question, What have I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiven? Take the answer to this question, as thy fins come to thy mind, till thou canst remember no more, so as thou couldest in the fincerity of thy heart fay, that thou dealest plainly before the Lord, and doest not hide any fault, and out of the liking thou haft of any fin, doeft not forbeare to fet it downe.

Trouble not thy head with the thoughts of any other thing, till this bee done: and thou needest not care for order or phrase in setting it downe, but doe it in such words.

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words as thou hast to utter it in. and be fure to spare none of thy special knowne sinnes, but let the Lord see, that thou are as willing to indite thy selfe for them in his presence, as thou art willing bee should forgive them. When thou hast in this manner taken a partitular notice of thy finnes, then looke upon the Catalogue following, and examine thy felfe distinctly by it. For this Catalogue will be like a looking glaffe from all parts of Gods Law, to shew thee thy offences. And so thou mayest observe what faults thou could'it not finde or remember by thy private examination; and withall fee in what phrase, or order to digest thy sinnes. Let not thy thoughts trouble thee, but cheerefully endure this tryall of thy felfe; and take heed thou do it not curforily, but take time enough, and so thou mayest, if thou wilt onely take one of the Chapters, or two of them, as they

How our finnes are in numerable.

lie in the Catalogue, and no more in a day, till thou come to the end of the Catalogue: neither needest thou to trouble thy felfe about fuch finnes as thou doest not clearely fee that thou art guiltie of, but take onely fuch as thou art most fure thou hast offended in. It is enough in the practice of Repentance, to take particular notice of knowne and apparent evils: a generall acknowledgement will ferve for the rest. If thou thinke thy finnes be innumerable, and so cannot be gathered into a Catalogue, understand that the acts of sinne are innumerable, but not the kindes of sinne. There is no finne, but it is condemned in the Scripture: and if there were as many finnes as there be lines in the Scripture, yet they might be numbred; and therefore that speech of David, that his finnes were innumerable, must be understood of the acts of fine; for he might in one finne be

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be guiltie of innumerable acts: as if it were a finne in thought, it might be committed oftner then can be by us numbred. But in repentance, it is enough to humble our felves for the feverall kindes of finnes we have beene guiltie of, which will not be fo many, but they may be easily numbred. The feverall acts of the fame fin ferve but as feverall aggravation of the offence. Onely in this examination look to two things: The one, that thou befeech God by prayer, to shew thee the sinnes are most displeasing unto him. The other is, that thou take heed thou leave not out any speciall knowne sins; because else those finnes fo spared, may buffet thee a long time after thou haft finished this course: and besides, they may get head and prevaile against thee in practice, if by this course they be not brought under.

Look to two things

Now that thou oughtest thus | The proof.

feriously to examine and call to minde thy finnes, and that this is one of the things God requireth of thee to be distinctly done. these places of Scripture doe evidently prove, and withall shew, that God doth take even this beginning of thy repentance well, Lament. 3. 40. Pfal.4.4. Ezec. 16. 43,61. & 20.43. & 36.31. ler. 8. 6. I Cor. 11. 28. Gal. 7. 3, 4. 10b. 11. 12. While thou art doing this, thou shalt doe well to do no other exercise of Religion at that time, but only to attend this.

The fecond thing that God requireth of thee distinctly to be done, is the confession of those sins thus gathered into the Catalogue; and for the performance of this duty, fet some time apart, and present thy selfe before the Lord: and if thy memory will not carrie all the particulars of thy offences, take with thee the written inditement, and as Hezechiah did with his letter, foread thy

Note.

Secondly,

thou must confette

thy finnes

particularly in

the best

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Catalogue before the Lord, and then take unto thee words in the best manner thou canst, to judge thy selfe for those offences. Let the Lord know, that it is thy Hearts desire to pleade quiltie to each of those fins, and in speciall, urge against thy felfe those fins wherein thou hast more especially offended. Be not over-carefull for words; the Lord requireth thee but to doe it in the best words thou canft; onely let thy words be the true voice of thy heart, and thou mayest be sure the Lord understandeth the meaning of thy heart. Let no objection drive thee off from the practice hereof, but doe it fo, as thine owne conscience may witnesse with thee, that thou hast done it in the best manner thou canft. Now that it is a dutie necessarily required, these Scriptures plainly shew, Hof. 14.2,3. 4. Prov. 28.13. Lev. 16.21. and 26. 40, 5 1. lob 33. 27, 28. Pfal 32.5. Ier.

The proofes.

Ier. 3. 12. Mat. 3.6. Acts 19. 18. Dan. 9. Neb. 9,2. Rom. 10. 10. 1 Cor. 11. 1 lob. 1. 8,9. This is the fecond dutie.

The third thing thou must labour for distinctly, is to conceive true mourning and forrew for those sinnes thus confessed. This is that facrifice, so well pleasing to God, and this is every where in Scripture expressely required, and the promises fastned (divers of them) upon this condition, as these places manifestly shew, Mat. 5. 4. Iam. 4.9. Ioel 2.13,13. Zach 12, 12. Isa. 1. 16. Psal. 31. 9, 10. Ifa. 61. 1, 2, 3. Ier. 50. 4. Ier. 31.18, 19. Now that thou mayest attaine unto softnesse of heart. I advise thee to take this course: Resolve with thy selfe to fet some time apart, at least, once every day for this businesse; and when thou doest fland before the Lord with thy former mournfull indicement, and while thou strivest to judge thy selfe,

and

Thirdly, thou must feek godly forrow,& not give over, till thou feele thy heart melt with, in thee.

How it may be attained. 9. 0. is

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and to keepe an affife upon thy owne foule, begge of God to give thee that foft beart he promifeth, Ezech. 36. 26. begge it (I fay ) of God, but let thy prayers be without limitation for the time. If the Lord heare thee not the first time, yet pray for it the next time againe, and fo the third day, and so still, till the Lord doe heare thee, and make thee feele thy heart to melt, and (if it may be) teares to trickle downe thy cheekes before the Lord; yea, put on this resolution, that thou wilt never stand before the Lord for any request while this course lasts, but thou wilt remember this petition, to befeech him to give thee fecret forrow and fenfible for thy finnes. It may be, the Lord will heare thee at the first, or in the beginning, while thou are preparing thy selfe to peake unto him, or while thou callett upon him at the first or sccond time; but yet if he doe not, perperfift thou, thy fuit is just; and impertunitie will overcome the Lord: and this very defire to forrow being resolute, is a degree of true godly forrow. But yet that thou maiest be fure of it, give not over, til the Lord heare the letter of thy desire, if it may be. And withall strive against the perplexities of an unquiet heart; feare not, but that time of the day which thou fettest apart for religious duties, be as earnest as thou canst, and when that is done, goe chearefully about the works of thy calling. Hang not down thy head like a bulrush, as if thou must do nothing eise but sigh and bemoane thy selfe, and shew a troubled minde in all things:even the freer and readier thy minde is, the more fit thy heart will be for this or other holy employments.

And further know, that the use of this Catalogue is not for ever, nor do I require this speciall mourning all the dayes of thy

life,

life, but in this case of first repentance, by which the body of sinne may be removed. Therefore thom oughtest so long to use the Catalogue of thy confession of sinnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the sourch rule.

The fourth rule concernes the application of the Promises, especially the Promises of two forts. First, such as shew that God hath given lesus Christ to make satisfaction for the sinnes of men: and then in speciall, such promises as thew, that through the merit of Christ, he that hath thus confessed and felt sorrow for his fin, shall be received to favour. Now for this purpose, thou must get thee a diffinct Catalogue of promifes made to fuch as confesse their finnes with forrow and mourning, and in them thou Phale

Fourthly, thou must then lay hold upon the promi-fes diffinally.

2 Sorts of promises.

How this may be done.

Note.

A taste of the particular happinesse of such as have gone thus farre

shalt see most plainly unto how much riches and treasure this entrance unto godlinesse hath brought thee. For the condition of the Promises being already formed in thee by this grace of God, thou maist fafely assure thy foule of fo much favour from God in particular, as is expresty contained in those promises. Mark it, thou as yet darest not claime all the prerogatives or good things contained in any Promifes in Scripture, yet thou maist safely lay up as treasure, so much as the Promises that concerne confession and godly forrow doe affure and effate upon thee, and fo thou shalt finde that thou haft right in Christ already for great and rich favours, and maist shew Gods expresse Word to Warrant thy claime; as for example, God hath affured thee,

First, that thou shalt not be damned; thou maist rest upon it, these be plaine Scriptures, I Cor.

II.

for

for thy case I have set down the chiefe places of Scripture as they lie in order.

Levit. 26.41,42,44.

2 Kings 22.19,20.

Iob 33.27,28.

Pfal. 32.5. and 51.17.

Prov. 28. 13.

Isaab 57. 15, 16, 17, 18. and 61.1,2,3.

Ierem. 31.18,19, 20.

Zach. 12. 10. and so forward to the second verse of Chap. 13.

Hof. 14. 3, 4, 5,6.

Matth. 5.6.

1 Cor. 11.31,32.

Iam. 4.9, 10.

How these promises are to be used.

Now when thou hast written out these Promises, and dost understand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God, for Iesus Christs sake, to incline thy heart to believe these promises of Grace; and to this

this end pray unto God from time to time, till the Lord be pleased to let thee feele life in the Promises, or a cleare perswasion; and withall, befeech GOD by the Spirit of Promise from heaven, to seale up thy interest herein; and if thou feele the joyes of the holy Ghost fall upon thee in any of these promises, O happie man that ever thou waft borne to such a rich estate! I say the fame of this fenfible life in the promises, that I did before of godly forrow: It may be, the Lord will heare thee at the first; if not, perfit thou to begge this grace till thou obtainest it. Thou feeft, forgivenesse of all thy fins, which thou hast confessed is promised thee, urge the Lord with most humble deprecation to heare thee for the pardon and forgivenesse of them, for the mediation fake of lefus Christ and his merits, that fits at his right hand, to make request for poore C 3 finners

finners that seeke mercie. Now when thou hast felt the Promifes to be any of them firit and life to thee, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterwards doe. the Treatifes following will shew thee; but for thy more cleare fatisfaction, I will answer a questi-Or.

Queft. Thou wilt fay, I could take comfort in this course, having done thefe things, but that I doubt whether my confession or forrow be right, or no. For I finde, that wicked men in Scripture have confessed their sinnes,

and mourned too.

Answ. Thou mailt evidently trie thy confession and forrow. by these fignes of difference.

First, wicked men have confessed their sinnes, and sorrowed, but both were compelled, whereas thine is voluntarily, and so a freewill

How we may know whether our confellion be right.

about our sinnes.	33
Secondly, Cain and Indus confessed sin, but it was not all forts of sinne, but onely the capitall crimes knowne by them, by which they had shamed and undone themselves.	2.
Thirdly, the forrowes of wic-	3:
ked men were more for the pu- nishment, then for the sinne; nor did they forrow for all sorts of sinnes, but for the sinnes before	
described.  Fourthly, their confession and	
forrowes were not joyned with an unfained defire to forsake sinne;	4.
whereas this is an infallible figue of true repentance, when a man can as heartily defire that he might	
never commit sinne, as heartily (I say) desire it, as he would that God should never impute it. When a	Note this well.
man can say before the Lord, that there is no sinne, but he	
doth as unfainedly defire God, to give him strength to leave it and forfake it, as he doth defire	
C 4 that	

that God should forgive him, and not plague him for it: I say this is such a signe, as was never found in a wicked man in any age of the world.

5.

Fifthly, the confession and sorrowes of the wicked were not joyned with any perswasion of Gods goodnesse, or any constant desire to finde mercie with God in Iesus Christ.

Thus have I shewed thee the directions, which concerne this first and most weighty businesse

that can concerne thee.

This direction concernes three forts of men. There are three forts of men whom this direction concernes. First, such as never repented. Secondly, such as though they have repented, yet have not the comfort and affurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse fins. These have need to recover themselves by the helpe of these directions.

The Cattalogue following may ferve for other uses, besides this of a mans practice in his repentance at his first conversion, or after apostasy: For

may here see the sorts of sinne, and so may get knowledge quickly, what evill to avoyde, which hitherto he hath not taken notice of.

2. It may serve before the Communion, for such as would make a generall survey of their sinnes, in discharge of that examination which the Apostle mentioneth, I Cor. II. For howsover this large Catalogue bee not of necessity requisite to that examination, yet unto such as have leasure and situesse, it is profitable for their more aboundant satisfaction.

To conclude, if any man that reades these presents, and is guilty to himselfe, that hee hath hitherto taken no sound course a-

Other uses of the Catalogue.

The mifery of fuch as will not be advifed to take a found courfe about their finnes.

bout his fins, and yet will not be perswaded to practise these directions: let him confider, that fo long as his finnes be unrepented on his part, and unremitted on Gods part, the pollution of all the fins he ever committed, still cleavs. unto him; fo as he may justly with the Leper cry, Vncleane, uncleane : yea all his finnes are written, as it were with a pen of iron, in Godsbooke of remembrance, and that he is a meere franger from all Gods promises; and lives without God, and without Christ in the world; and that all he doth, even his best works, are abominable to God: and that feas of wrath hang over his head, and unspeakable woe will be to him in the appearing of lesus Christ, if hee prevent it not by found and speedie repentance.

CHAP.

## CHAP, III.

The division of Sinnes, and the Catalogue of sinnes against the whole Law.

A LI the sinnes mentioned and condemned in the Bible, may be cast into four ranks. For they are,

Either sinnes against the whole Law, that is, such as may be committed against any of the Commandements.

Or sins a ainst the first Table of the Law.

Or sins against the second Table of the Law.

Or sinnes against the Gospell.

The first fort of sinnes, are sins against the whole Law: and thus he sinneth that is conceived in sin, P[al. 51.5.

That allowes not the good he doth, Rom. 7.15.

That doth the evill he hates, verse 15.19. That

I.

2.

3.

4.
The first fort of sin.
Originall sinne.

That hath not goodnesse dwelling in him, ver. 18.

That doth not the good hee

would, ver. 19.

That hath evill present, when

he would doe good, ver. 21.

That hath a law in his members, rebelling against the law of his minde, ver. 23.

That hath not knowledge to doe good, Ier. 4. 22. Hosea 4. 6. Haiah 1. 3.

This is aggravated,

and wilt not understand, Iob 21.
14. Pfal. 36. 4.

2 If thou walke not in the light, whilst thou hast the light, Iohn 12. 36.

3. If they hate him that inflructeth thee, Amos 5. 10.

4 If thou detaine the truth for the love thou bearest to wickednesse, Rom. 1. 18.

5 That will not understand, though the foundations of the earth be moved, Psal. 82.5.

That

Ignorance.

Procrafti-

Vainglory.

That hath present occasion to doe good, and yet puts it off, though but till to morrow, *Prov.* 3,28.

That seeketh his owne glory, Prov. 25. 27.

That boasteth of a false gift, Prov. 25. 14.

That praiseth himselfe, Prov.

27. 2.

That is pure in his owne eyes, being not washed from his filthinesse, Prov. 30. 12.

That causeth others to goe afray, especially the righteous, Prov. 28, 10.

That calles evill good, or good evill; or puts light for darkenesse, or darkenesse for light: or that puts bitter for sweet, or sweet for bitter, Haiah 5. 20.

That changeth the ordinances, or addeth to Gods Word, or diminisheth ought from it, 1sa. 24. 5. Dent. 4. 2. Prov. 30. 6.

That protects or defends others in finne, Ier. 44.15.

That

Security.

That fits still, and is at rest in sinne, Zach. 1.11. And considers not that God remembers his wickednesse, Hosea 7. 2. and is without seare of Gods judgements, Prov. 28. 14. 1 Thess. 5. 3:

Incorrigiblenesse. That receiveth not correction, but proudly hardneth his heart, and is wilfull in evill, Ier. 5.23. Ezech. 7.10. Heb. 3.15.16.

Carnall feares.

That feares reproach for well-doing, Isaich 51.7. or feares the displeasure of God for breaking mans traditions, Matth. 15.2,9. or in things indifferent, make conficience of sinne, where there is no sinne, Rom. 14.

Hypocrific

That doth his worke to be feen of men, Math. 6, and 23.

That hath the forme of godlinesse, but denyeth the power of it, 2 Tim. 3.5.

Selfe-love

That is a lover of himselfe, 2.

Lukewarmnesse. That is neither hot nor cold, Rev. 3. 15.

That

That doth not good with a joyfull heart, Dent. 28. 47.

That esteemes the way of the

multitude, Exod. 23. 2.

That is not circumspect, but foolish and rash, and rusheth upon things without knowledge or counsell, or consideration of opportunities, circumstances, means or end, Ephes. 5. 15. Prov. 15. 22. Ier. 8.6.

That is childish or unconstant, Ephes. 4. 14. as he is,

I That is carried about with

every winde of doctrine.

2 That hath a divided heart, Hos. 10.2.

3 That is mutable in his affi-

A The fellet array from

4 That falleth away from the truth, or goeth backe, Ier. 25. 6. Hof. 6. 4. Ifaiah 1. 4.

Hitherto of the sinnes against

the whole law.

Vnchearefulnesse.

Inconside-

Inconstancy.

CHAP.

## CHAP. II.

The division of the sinnes against the first Table: and the sorts of sinnes against Gods nature.

The sinnes against God, forbidden in the first Table of the Law, are of foure forts.

I Some against his nature.

2 Some against the meanes of his worship.

3 Some against the manner of

his worship.

4 Some against the time of his

worthip.

For the first, the sinnes against the nature of God, are of two sorts.

I Some more unusuall and per-

2 Some more usuall and na-

The more unufuall finnes are fuch as are not found amongst Christians,

Christians, except it be in such persons onely, as are most monstrously vile, Inch as are,

I Blashhemie, to reproach

God.

2 Idelatrie, to worship the creature.

3 Witchcraft, or the service of the Devill.

4 Atheisme, to defend there is no God or to defire constantly there were no God.

5 That matchlesse Pride, for a man to fay he is God, or to exalt himselfe above all that is called God.

6 Herefie, to hold after conviction, errors against the foundation of Religion.

The inward hatred and loathing of God. It shall suffice to have thus touched thefe fins.

The more usuall fine, and such as are found in the most men by nature, are fuch as thefe:

That naturall Atheisme which he is guilty, I That

Atheisme.

I That customarily spends his time without God in the world, Ephes. 2, 12.

2 That conceives Atheisticall thoughts; and of such thoughts

he is guilty,

That With inward reasonings, whether there be a GOD, to which his heart inclineth, Psal. 14.1.

That faith or thinketh, God will neither doe good or evill, or that he neither feeth or regardeth, Isai. 29. 15, 16. Zeph. 1.12. Ezech. 9.9. Ieb 22.13.

That faith or thinketh, there is no profit in serving the Almigh-

ty, Iob 21.14. and 22.17.

That in affliction faith or thinketh, it is impossible to be delivered, 2 Kings 7.2.

That hath inward boylings about fuch things as God sheweth

not reason of, lob 33. 13.

That conceiveth rebellious thoughts about the decrees or providence of God, Rom. 9.

Thus

Thus of natural Atheisme.

The second sin is Epicarisme, which is shewed,

By fulnesse of bread and idlenesse, Ezech. 16.49. Phil. 3.19.

By living in pleasure, Eccl. 1 1.

9. Iames 5.5.

By vanitie and strangenesse of

apparell, Ifai. 2. Zeph. 1. 8.

The third sinne, in the defect of those graces, by which we should cleave unto God; and that also when we want that life of them should be in us; such are the defects of the warmth of the knowledge, love and feare of God, and of our joying and trusting in God, Pfal. 36. 1. Zeph. 3.2. Prov. 30, 1,2, Rom. 7. Thefe defects are the worfe, by reason of our impotencie and extreme indisposition to seek to mend those things. And therefore it is an aggravation of any of these defects, that men do not firre up themselves to take hold of God, Ifai.64.7.

Fourthly,

Epicu-

3. Defe as. Mifplacing of our affections. Fourthly, the misplacing of our affections, in setting them upon earthly things, employing our confidence, feare, joy, or love upon the world, and the things thereof, whereby our hearts are any way alienated from God, ler. 17.5. Isai. 51.7. I loh. 2. 15. Mat. 6.

4 Sorts of pride.

Fifthly, Pride: and there is a foure-fold pride:

I Arragancie, shewed

By high looks, or indignation of spirit, Isaiah 10. 12. and 16.6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulnesse in a broken estate, I sal. 30.6.1sai.9.10.0bad.3.

2 The pride of life, which hath in it the secret listing up of the heart, and glorying in triends, money, meanes, houses, riches, beautie, or the like, 1 Iohn 2.17. 2 Kings 20. 3. with 2 Chron. 32. 25.

3 The pride of gifts, exprest, By By great thoughts of our felves, being wife in our felves, Rom. 12.16.

By fretting with envy at the gifts and respects of others, Num. 12. 2,8,9.

By being over-confident of our owne innocencie, Iob. 34.

5,6.

By desire to prie into the secret things of God, being not content with things revealed, Deut, 29, ult, Rom. 12, 3,

4 Pride in finning, and fo he

is guilty,

That dares commit great evils against his knowledge.

That feems wife in maintaining finne, Prov. 3.7. Pfal. 52. 7.

That hardens his heart against repentance, I Sam. 15. 22, 23. Numb. 15. 30, 31. Ierem. 16. 12. Iob 34. 37.

That sinnes with affectation, that glories in it, as he that takes a pride in drunkennesse, Isai. 28.

That

How many wayes men fin against Gods mercy.

That frets because he is crost in sinne, Prov. 19. 3. And thus of Pride.

The fixt sinne is the neglect of Gods mercy: and this is the more grievous offence, because mercy is the most eminent attribute of God. For the sinnes of this kinde, worlds of men are damned in hell, John 2.19.

And against Gods mercie he

offends,

That askes wherein God hath loved him, Mal. 1.2.

That abuseth Gods bleffings,

Hof. 10.1. and 11. 3, 4.

That observes not the mercie of God in his providence, Hosea 2. 8.

That in adversitie saith, God cares not for him, or hath passed over his judgements, or hath for-saken him, Isaiab 40. 28. and 49.

That enquireth not after God,

Zeph. 1.6.

That beleeves not Gods promifes, mises, through neglect or de-

That blesseth his heart against Gods threatnings, Dent. 29.19.

That for fakes his own mercie, by trusting to lying vanities, Ionah 2. 8.

That scoffes at the signes of Gods mercy, Isai 7.12,13.

That facrificeth to his owne net, ascribing the praise to himfelfe, Hab. 1.16.

That feeks not to God in his distresse, 2 Chron. 16. 12.

That fayes God cannot deliver, 2 Kings 6. 33. and 7. 2.

That answers not when God calls, Isi. 50. 2.

That limits God, Pfal. 78.41. That hath a spirit of bitternesse through discontent, Hosea

12.14.
That dishonours God by his

evill life, Rom. 2. 24.
Thus of the fins against Gods

Thus of the fins against Gods mercy.

The feventh sinne is resorting

10. Offences against the feare

of God.

truth.

50

8.

9.

Tenthly, that feares not God, or not in a right manner: and so he sinneth,

That falleth away from the

That feares God onely for reward, Iob 1.9.

That feareth God onely because of punishment, Hos. 3.5.

That is not afraid of Gods presence, or threatnings, Pfal. 36. 1, 2. Isaiab 66. 1. Ierem. 6. 10.

That

That comforts not men in miferie, lob 6. 14.

That meddles with changers, or the feditious, Prov. 24.21.

That in matter of finne is wife in his owne eyes, and will not depart from iniquitie, Prov. 3. 7.

That fins, becaute God doth forbeare to punish, Ecclef. 8.13.

P salme 50. 19,21.

That feares the signes of Hea-

ven, Ier. 10. 2.

That findes an hardnesse of heart against Gods feare, Isaiah 63.17.

Thus of the sinnes against the

feare of God.

Eleventhly, that trusts not in

God, and so he offends,

That asketh not counfell of God, Isa. 31.1. and 30.1, 2. but useth carnall helps.

That faith, There is no hope,

Ierem. 3.23.

That trusts in man, and makes flesh his arm, Ierem. 17.5.

That puts his confidence in his D wealth,

Offences against the trust in God. wealth, Prov. 19. 15. 106 31. 24.

That leanes to his owne uaderstanding, Prov. 3.5.

That drawes not neare unto God in adversitie, Zeph. 3.2.

That impatiently desireth

death, Iob 7. 15.

Thus of the fins against trust

in God.

Twelfthly, that neglects communion with the godly: he hath not God for his God, that is, not joyned to Gods people: and this is aggravated against him,

That in contempt of godlinesse goeth in the company of the

wicked, lob 34 8 9.

That reproacheth Gods people, Pfal. 74 .0,18. 1fa.5734.

That accounts the godly as fignes and wonders, Efay 8.18.

That rejoyces in their difgra-

ces, Ezech. 25 6.

That forfakes their fellowfrip. either through carelefnesse and apostasie, Heb. 10. 25. or through Schilme, 1/a. 65.2,5.

That

12

That for malice persecutes them, or casts them out of the Church, Ifa. 66. 5.

And thus of the finnes against the nature of God.

# CHAP. V.

Shewing how men offend against the meanes of Gods wer ship.

He sinnes against the meanes of Gods worship follow, and these are of three forts.

I Not worshipping.

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od

sh

20

2 Will-worshipping.

3 Idoll-worthipping.

For the first, he offends in ge nerall,

That worships not God. Zack. 14.17.

That calls not upon the name of the Lord, Pfal. 14.4. 160.64.7.

That comes not to the Church,

2 Chron, 29.6, 7.

That

I. Not worflupping.

That prayes not in his familie, Ier. 10.25.

That receiveth not the Preachers of the Gospel, Matthew 10.

The aggravations are, when a man is so farre from worshipping aright,

That he offers the blinde and the lame for the maintenance of Gods service, Mal. 1. 8, 14.

That he devoures things fanetified, that should be employed for the furtherance of Gods fervice, Prov. 20.25.

That forbids Gods faithfull Ministers to preach in the name of Christ, Ad. 4.17. 1 Thes. 2.16.

That disswades men from Gods worship, upon pretence that it is either polluted, Mal. I 7,12,13. or vaine, Mal. 3.14.

That is wayward, or never pleased with all, or any part of Gods worship, or the meanes thereof, Mat. 11.16.

Thus of finnes of irreligious-

The aggravations. nesse or not worshipping.

Will-worship followes, and so he offends,

I That deviseth any thing of himselfe, to the intent to serve God by it, Num. 15. 28, 29.

2. That ferves Cod for cuflome, or after the old manner, making the example of Fathers, or forefathers the rule of his fervice, 2 King. 17. 34. Ier. 9. 13, 14. Amos 2. 4. 1 Pet. 1. 18.

3 That feares God after the precepts of men, Ifa. 29.13.

4 That being not a Minister, doth the work of a Minister, upon pretence of necessitie or devotion, I Chron. 26.16.

5 That urgeth the lesser things of the Law, and neglects the greater, Mar. 23.23.

The aggravations are,

Tourge mens traditions with opinion of necessitie, and with neglect of Gods Law. Matthew 15.2, 3,9.

To defire to be taught vaine D 3 things,

Will-wore

The aggravations. things, Ifa. 30.9, 10, 11.

To borrow rites and observations from the professed enemies of God, to adde them as parts of Gods worship, 2 Kings 17.34. Deut. 12.3,4,13. Ezech. 11.12.

3. Idol wor-Thipping. Idoll-worship followes, and so men offend, either first in wardly, or secondly outwardly.

Inwardly he offends, that conceives of God in the likenesse of any thing created, and manifests his offence; if he direct his worship to that likenesse, Comm. 2.

Atts 17. 16. 1 John 2. 23.

Outwardly he offends,

That makes an Image to refemble God by it, Deut. 4.12.15 Esay 40.18.

That useth any gesture of love and reverence unto such Images, by whomsoever made, Hos. 13.2.

That mentions the names of Idols, either by way of swearing or apologie, Exod. 23.13.

That is present at the Idolatrous

trous feasts, and therefore he much more offends that is prefent at the service of the idoll, I Cor. 10. 21, 22. Exod. 34. 15. Pfal. 106. 28.

That worshippeth the Image, or Godin the Image, Conm. 2. Exod 32. Indg. 17. 3.

Thus of the sinnes against the meanes of Gods worship.

## CHAP. VI.

Shewing how many wayes men finne against the holy manner of Gods worship.

The finnes against the manner of Gods worship follow.

And because it were tedious to reckon up the severall sinnes against each part of Gods worship, because in divers things the same offences may be committed against any one of the parts of Gods service: Therefore I

D4 wil

will briefly touch the generall waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most usuall and ordinarie.

Sinnes in any part of Gods worship. It is an offence in any service due to God, to serve him

Hypocritically; in shew and not in deed, Isa. 29.13.

Without repentance: to bring the love of any finne to any part of his fervice, Efay 1, 15.

Without delight and willing-

nesse, Ioshwa 24.15.

Without constancie: to serve him but by fits, Hosea 6.4.

Without confideration or re-

Thus in general!.

In particular,

He offends in hearing the Word,

That is unteachable, Isa. 28.

That hath idols in his heart through

Sinnes in hearing. through lust, or malice, or covetoulnesse, Ezechiel 14. 7. Iames

That heares without attention, and comes for custome sake, *Eccl.* 5. 1. *Ezec.* 33. 31, 32.

That is not a doer of the world,

Mat. 7. 26.

2 He offends in Prayer,

That prayes not at all times, or with perseverance in prayer, Iob 27.10. Luke 18.1.

That prayes without underflanding, or power of the Spirit, I Cor. 14. 15.

That delights not in the Almightie, 16b. 22.26.

That regards wickednesse in his heart, Pfal. 66. 18. Prov. 21. 27.

Esay 1. 15. 16.

That doubts and wavers, or is discontented upon false surmises that God heareth him not, lames 1.5, 6. Mal. 2.13.

3. He offends in the Sacrament

of the Lords Supper,

That discernes not the Lords the Lords body, Supper.

Sinnes in Prayer.

Sins about the Sacrament of the Lords Body, 1 Cor. 11.29.

That examines not himselfe before hee eates of that Bread, and drinkes of that Cup, refusing to judge himselfe for knowne offences, I Cor. 11.28,

That beleeves not the operati-

ons of God, Col. 2. 12.

That reconciles not himselfe to fuch as hee hath offended by trefpassing against them. Mat. 5.

That despiseth the Church and people of God, I Cor. 11.22.

4 He offends in fwearing,

That sweares by that which is no God, Ier. 5.

That fweares in common talke and feares not an oath, Ier. 23. 10. Mat. 5.34. Eccl. 9.2.

That I weares falfely, Zach. 5.4. That loves false gathes, Zach.

8.17.

CHAP.

About f.vearing.

## CHAP. VII.

Which shewes how men offend in breaking the Sabbath.

Hitherto of the finnes against the meanes and manner of Gods worship, the time of Gods worship followes, which is principally the Sabbath.

Now finnes against the Sabbath are either more secretly, or more

openly.

More fecretly he offends.

That remembers not the Sabbath Day before it come, to unloade his heart of worldly cares and businesse, Comm. 4.

That longs to have the Sabbath

over past, Amos 8. 5.

That spends the day in idlenes.

That flourishesh not according to the blessings of God, in respect of the meanes of the Sabbath Day, Pfal. 92. the title, with verse 13, 14.

That

More fecret offences against the Sabbath.

That honours not the Sabbath with delight to doe Gods worke

on that day, Esay 58. 13.

That is un willing to be informed concerning the authoritie and service of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is Ezech. 22, 26.

The open breaches.

More openly he offends,

That omits publike or private duties, or comes in too late, or go's out too foone, Ezech. 46. 10. Plal. 92. the title with verse 2. Levit. 23.3.

That doth any manner of worke on that day, Exod. 20. 10,

11. and 31. 15. And thus he offends.

That fels wares, Nehe . 10. 31. and 13. 15, 20.

That carries burthens, Nehem. 13. 15, 19. ler. 17. 21.

That travels abroad . Exodus 16.29.

Yea, he offends,

That works in harvest on that day,

day, Exod. 34.22. Neb. 14.15.

That workes, upon pretence it is a light worke, Exod. 16. 27,28. and 35.2, 3. Numb. 15. 31. Mat. 12.1. &c.

That employes his cattell or fervants, though he worke not himselfe, Exod. 23.12.

That finds his pleasures, that is, that useth recreations, Esay 58.

That having power, reformes not the abuses of others against the Sabbath, Neh. 13. Ier. 17.

The aggravation is, to doe any of these things presumptuously.

CHAP.

#### CHAP. VIII.

The division of the sins against the second Table; and how men offend in the Family, Church, or Common-wealth.

# HItherto of finnes against

The finnes against man are to be considered, either more specially or more generally.

More specially we offend against others, in respect of that relation wherein we stand as superiours, or inferiours to them; and so men offend,

The finnes

- I In the Family.
- 2 In the Common-wealth.
- 3 In the Church. In the Family,

I The wife offends.

That is not subject to her hufhand, or not in every thing, Eph.

5 . 2 . 24. Cel. 3. 18.

That is wastefulf, Prov. 14. 1. That

Of wives.

To despise their infirmities, ei-

ther

Gen. 9. 22.

ther for deformitie or infirmitie, Prov. 23.22.

To shame them, or grieve them, Prov. 28.7. and 27.11. and 10.1.

To mocke them, Prov. 30. 17. To curse them, Prov. 20. 20. and 30. 11. Exod. 21. 17.

To fmice them, Exod. 21. 15.

To waste their estates, or chase them away from him, Prov. 19.

4 The Parents offend,

In generall, that bring not up their children in nurture and instruction of the Lord, Eph. 6.4.

In particular,

That restraine not sin in them, I Sam. 3. 13.

That correct them not, but leave them to themselves, Prov. 22. 15. and 22. 13. and 29. 15.

To provoke them to wrath by immoderate correction, or rebuke, or intemperate speeches, Ephef. 6.

That provide not for them in their

Of Parents

their callings or outward estates, or marriage, 1 Eim. 5.8.

5. Servants offend, That are idle and flothfull.

That are diforderly as

That are disorderly, as

Without reverence and feare. Without singlenesse of heart,

not as unto Christ.

With eye-service, as menpleasers.

Grudgingly, and not from the

heart, Eph. 6.5,6 7,8.

That are unfaithfull, and shew it either by purloyning, Tit. 2. 10. or by carelesnesse, when they are such as cannot be trusted in any businesse, Prov. 13.17.

The aggravations are,

To answer againe, Tit. 2. 9. or out of contempt or sullennesse, not to answer, Prov. 29. 19 lob 19. 16.

Torun away, Philem.

Through pride and folly to feek to rule, Prov. 19. 10, and 20.22.

6. Masters offend,

That

of fervants.

The aggravations.

6. Of Masters. That entertaine wicked fervants, Pfal. 10.

That govern their family neg-

ligently, I Tim. 3.4.

That withhold what is just and equall, in diet, wages, encouragement, &c. Col.4. 1. Iam. 5.4.

That use indiscreet and immoderate threatning, Eph. 6.9.

Thus of the offences in the Fa-

mily.

In the Common-wealth,
I Subjects offend,

That speak evill of their Rulers, Exed, 22, 28, Eccles. 10. ult.

That are disobedient to them, Rom. 13.

That pay not tribute nor cuftome, Rom. 13.

That rebell, or are seditious,

2 Tim. 3.4.

2 Magistrates offend,

That oppresse the people by exactions, or otherwise, *Prov.* 28. 15. Ezech. 45. 9.

That make unjust lawes, or execute not just lawes, Isa. 10.1.

Ier.

Of Subjeas.

2. Of Magiftrates. Ier. 5. 1. Mic. 3. 9.

That are unrighteous in ju gement, either by bribery, or lenicie, or rigour, or covetousnesse, or wrefling the Law, Levit- 19. 15.

In the Church.

I The people offend,

That pay not for their tithes or contributions, Mal. 1. I Cor. 9. 13, 14. Gal. 6. 6.

That subject not themselves, but disobey them that have the overlight of them, Heb. 13. 17.

2 The Ministers offend.

That preach not, or not constantly: but more of their sinnes afterwards among the finnes against the soules of men.

CHAP. IX.

Of the sinnes against mans persons.

Hus of the fins against man, considered more especially. More

Of hearers

Of Minifters.

More generally, man finnes against man,

Either with consent of his wil:

or without consent.

The finnes with confent, are, Either against the person of man:

Or the puritie of man:

Or the possessions and state of

Or the name and praise of man.

The sinnes against the persons of men, are,

Either against the whole per-

Or against their foules:

Or against their bodies.

The sinnes against the persons

of men generally confidered, are, Either by omission:

Or by compassion.

1 By omission he offends,

That pities not the afflicted, 1066.14.

That relieves not the afflicted, I Iohn 3.17. Mat. 25. Iob 31.19.

That

By emiffion. That is implacable, and will not forgive, Rom. 2.19. Iames 2.

The aggravations are,

To professe to take no charge of his brother, Gen. 4.9.

To stop his eares at the crie of

the poore, Prov. 21. 13.

To eltrange our selves from the very servants of God in their miserie, Psalme 38. 11.

2 By commission, men sinne, either outwardly, or inwardly.

Inwardly he offends,

I That envies his neighbour,

Gal. 5.21, either

For his wealth , Gen. 26.14.

For his respect with others, Gen. 37. 11.

For his gifts, Numb. 11. 27, 28, 29, 1 Cor. 3.3.

The aggravations are,

So to envie others, as to desire their restraint, Numb. 11.

To envy the verie wicked, &fpecially so, as to desire to partake of their delights, Prov. 24.1.

2 That

The aggravations.

By commission.

I. Envie. To wish a curse to others, Iob

To rejoice at their destruction, Prov. 24.17 lob 31. 29.

To recompence evill, Prov. 24.

29.

Not to be farisfied with the trouble of those whom he purfueth, Iob 19.22.

That hates righteous men, and

fhewes it.

By wishing their evill, Pfalme 40. 14.

By rejoycing at their hurt,

Pfal. 35.26.

By gathering sinfull surmises into his heart when he comes amongst them, and then telling them when hee comes abroad, Psalme 41.6.

By judging uncharitably of their afflictions, Pfal. 41.8.

Especially, that hates them for this reason, because their workes are better then his, I lohn 3. 12. and 2. 11.

4 That vexeth himselfe with worldly

4. Worldly forrow. worldly forrow; and causes of distraction, Prov. 17. 22. 2 Cor.. 7. 10. and useth crying, Ephes. 4.31.

The aggravations are, To refuse comfort, Psal. 77. 2. To wish his own death, Num.

14.2. Inb 3. Ionah 4. 3.

Thus of the sinnes internall.

The externall finnes are, Either in gesture,

Or in words:

Or in works.

I In gesture, men offend by shaking of the head, sharpening of the eyes, casting down of the countenance, putting out of the finger, gnashing of the teeth, sob 16.4,9. Esa. 58. Psal. 35. 19. and 37. 12. and 5. Gen. 4.5.

2 In words he offends, that fpeakes evill of any man, Tit. 3. 2. Mat. 5. whether it be

By censuring, Rom. 14. 10. Iames 4. 11. Gals. 15.

Or by reviling or reproaching, Matth. 5.

Sinnes externall.

I . In gesture.

2. In words.

Or

Or by any kinde of piercing bitter words, Prov. 12. 18.

Yea it is an offence, to render reviling for reviling, 1 Pet. 3.6.

To whisper evill of others, though never so secretly, "Ffal. 41.7.

To wrest the words of others for evill, Pfal. 56.5.

The aggravations are,

1 To speake evill of dignitie,

2 To reproach Gods fervants, this is blasphemie, Colos. 3.vers. 8. and it is worse when men teare their names, Psalme 35. 15. and it is increased, when men revile Gods Ministers, I Corin. 4.13. 2 Kings 2.23.

3 To curse the dease, or put a stumbling block before the blinde, Levit. 19. 14.

4 To deride men in miserie,

ing and contention, Iames 4. 1.

P(al. 52.4.

E

6. To

The aggravations.

6. To have a mouth full of curfing and bitternesse, Rom. 2. 14. James 3.9. and an habite of frowardnesse and perversnesse of lips, Prov. 4. 24. and an unruly tongue that cannot be tamed. Iames 3.8.

7. To boast of his mischiefe

herein, Pfal. 52. 1.

8. To complaine of his neighbour in all places, and to be given toit, Iames 5.9.

Thus he offends in words.

3 In works he offends.

In generall, that practifeth any way the hurt of the persons of others, either by fraud or violence.

The aggravations of hurtfull practices are,

I To adde affliction to the

afflicted, Pfal. 96. 26. 2 To deale unfaithfully with

our friend, and to betray him, Pfal. 41.9.

3 To practise against the righteous, or any way to trouble

them,

fca

In works.

them, Pfal. 37. 12, 14. 2 Thef. 1: 6. and this receiveth increase of aggravation:

If thou practife against them because they follow goodnesse,

Pfal. 38.19,20.

If thou wrong them, when thou hast received good from them, Pfal. 38.20. and the worse, if thou doe it daily, Pfal. 56. 1.

If thou mark their steps, waiting for oscasion to bring evill upon them, Pfal. 38. 12. and 56. 6.

If thou fet on others to hurt them, out of delight, and with joy, Ezesh. 36.5.

If through diffimulation thou privily betray them, Gal. 2. 4.

If thou abuse them when they are dead, Psal. 79. 2.

2 In particular,

That is contentious, Rom. 13.

The aggravations are,

Through contentions to be feandalous, Gen. 13. 7. 1 Cor. 6. 1, 4.

E 2

To

To fow discord, Prov. 6.14.

To fall at strife without confideration, especially to bring others in troubles too, Prov. 17.14. and 20.3. and 26.17. and 19.19.

To oppresse the fatherlesse in

fuites, lob 31. 21.

Thus of finnes against the whole person.

Sinnes against the bodie follow, and so men offend,

By fighting, and so he offends that any way woundeth or blemisheth another, Exod. 21. 24. Levit. 24. 19. Exod. 2. 13, 14. Whether he smiteth in scorne or in sury, 1 Kings 12. 24. Especially, that hurts a woman with childe, Exod. 21. 22.

2. By murder, and so he offends that takes away the life of

another willingly.

The aggravations of murder

are,

To kill father or mother, I Ti-

To kill ones children, 2 King.

3. 27.

Sinnes against the body. 3. 27. though it were done for facilities.

To kill Gods fervants, Hebr. 11.37. Revel. 16.6.

To kill himfelfes ! . 5:

Thus of offences against the body.

The signes against the soule

follow.

Against the soule offer

ignorant, and cannot teach and warne the people of their finnes, Efay 56. 10. Ezech. 33.

That is prophane in his dispoficion and life, ler. 23.11, 14.

That runnes before he be sent, ler. 23.21.

That is negligent in his calling, and uleth not his gifts, I Tim. 4. 14.

That teacheth false doctrine, and prophecieth in Baal, Ier. 23.

That preacheth peace to wicked men, and strengtheneth them in their evill courses, Ezech. 13.

3

18.

Sinnes against the loule. 18. 22. Ier. 23. 14, 15, 17.

That teacheth unprofitably, doating about vaine questions, and strife of words, using railing or old size ables, and prophane conceits, &c. or the like unprofitable matter, I Tim. 3. 4, 7. and 4. 7. and 6.4.

That in his teaching difgraceth and revenue her godly; Exch. 13.

2 The people, who may be guiltie of murthering either others or themselves.

Others, and so he offends,

That suffereth his brother to sinne, and doth not reprove him. Levit. 19. 17.

That gives offence, and is a flumbling block to the weake, Rom. 14.3. I Cor. 10. 32. Matth. 18.6.

That instructs not others when he may and ought.

That maketh or partaketh in any Schisme in the Church, I. Cor. 12.

2. Our

2. Our felves, and so he of-

That neglects Vision, or the meanes of knowledge, and grace, Hos. 46.

g

h

e

That is subject to no settled Ministerie, but hath itching eares, and seekes a heape of Teachers, 2 Tim. 4-3.

Economic tency,

That for lakes the fellowship of the Saints, Heb. 10.25.

That refuseth admonition, 2 Chron. 16.10. Prov. 29.1.

That resisteth the truth, 2 Tim. 3.8.

Thus of sinnes against the persons of men.

CHAP. X.

Shewing the sinnes against Chastitie.

The finnes against the puritie of men follow, and are E 4 either

either more grosse and unusuall, and against the light of nature, or else more usuall.

The groffe offences are,

1. Exod. 22.19.

2 Codomitrie , Rom. 1. 27.

I Tim. 1.9,10.

3. Incest, Levit. 18.

4. Polygamy, Mal. 2.15.

Rom. 1.16.

6. Selfe-pollution, or the transgression of Onan, Gen. 38

7. The finnes about divorce :

so he offends,

That puts away his wife, and not for fornication, Matth. 5.23.

That marrieth her that is un-

justly divorced.

That marrieth himselfe againe, after he hath unjustly put away his wife, Matth. 19.9.

8. Fornication, Ephel. 5.3.

9. Whoredome or adulterie, I Cor. 6.9. Iude 15.

The

The aggravations of whore-

I To force any to it, 2 Sam.

13.14.

2 That a man and his father should goe in unto a Maide, Amos 2. 7.

3 To condemne it in others, and yet to commit it himselfe, Rom. 2. 22.

Prov. 2. 16.

ftrange god, Mal. 2.11. Nehe. 13. 27. 2 Cor. 6.17.

The more usuall sinnes fol-

low:

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Matth. 5.28. Ephef. 2. 3. 1 Thef. 4.5.

That hath incrdinate affections, and burning lusts, Coloss.

Externally men offend,

E 5 ta In

I In their sences, as by impure lookes, Ieb 31. I. Matth. 5. 27. 2 Pet. 2. 14.

2 In their gestures, and so they are guilty of chambering and wantonnesse, Rom. 13.13.

3 In their words, by filthy

speaking, Col. 3. 8.

4 By using the meanes, or oc-

casion of uncleannesse.

And in respect of the meanes of uncleannesse he offends,

That makes light of the fornication of others, I Corinth. 5. 2. 2 Pet. 2.7.

That keepeth company with fornicators, 1 Cor. 5.9. Prov. 7.25.

That gives himselfe to eate and pleasure, Amos 6. 4, 5, 6. Tit. 1.

That useth lascivious dancing,

Zeph. 1.9. Marke 6.22.

That useth lascivious bookes or pictures, I Thes. 5.22. I Cor. 15.23.

That having not the gift of continencie, doth not marry,

I Cor.

The means of uncleannesse. I Cor. 7. 2.

That disposeth not his children in marriage, I Cor. 7. 37.

That forteth with wine-bibbers, and the riotous, Prov. 23. 20.

That is definous of dainties, or any way given to gluttony, Prov. 23. 3. Ier. 5.7, 8.

That is given to prattling, or idle gadding from house to house, *Prov.* 7. 11. 1 Tim. 5. 13.

That uleth whorish attire, or persumes, Prov. 7. 10, 16, 17. Ze-phaniah 1. 8.

That useth the attire of another sexe, Deut. 22.5.

That begui'es another in marriage by error of person, state, or disease, or the like, Gen. 29, 25.

That marrieth without confent of parents, Gen. 26.34, 35.

That is guilty of drunkennesse, or useth excessive drinking, 1. Pet. 4.4.

The aggravations of drunkennesse, are,

To take a pride in it, Esay 28. 1.

To.

To be mighty to drinke wine, Elay 5. 22.

To continue long at it, Esay 5.

11. Prov. 23 30.
To make others drunke, Hab.

2. 15. Thus of finnes against Chasti-

# CHAP. XI.

Shewing the sinnes against mans estate.

He fins against the estates of men follow, and these are either internall, or externall.

Internall, and fo he offends,

That is discontented with his estate, Heb. 13.5.

That is worldly, and distresseth himselfe with bootlesse cares about his estate, Prov. 15.27. Mar. 6.25, 34. Luke 21.34.

That delights not in his calling, Prov. 12. 17.

That

That is covetous, and in love with the things of this world, Eph. 5.5.1 Tim. 6.10.1 Ich. 2.15.

The externall fignes follow, and so men offend both by omifsion and commission.

By omission he offends,

That employes not the good things he hath, Iames 5. 2, 3.

That releives not the poore, and so with-holdeth the good from the owner thereof, Prov. 3. 28.

The aggravations are, To forfake the poore, Iob. 20.

To hide his eyes from the poore, Prov. 28. 27.

That brings not forth his corne to fell, Prov. 11. 25.

That detaines wages, Den. 24. 14, 15. Levit. 19. 13. James 5.4.

That payes not what he hath borrowed, I falme 37. 21.

That is idle and neglects his calling, Eccle 4. 5. And of this finne he is guilty also,

That

That with-draweth not his foot from his neighbours house, Prov. 25. 17. 1 Tim. 5. 13.

That is given to much sleepe,

Prov. 6. 9, 10.

That is flacke in businesse, Prov.

10. 4. and 15. 19.

That neglects the opportunities of his calling, Prov. 10, 5.

The aggravations are,

To be pertinacious in the defence of it, Prov. 26. 16,

To bee a busie-body in other folkes matters, 2 Thess. 3. I 1.

That is flothfull in the busines

of others, Prov. 26.

That provides not for his Family, I Tim-5.8.

Thus of finnes of omission. By commission he offends,

That steales, robbes, or pilfers, which is the sinne mentioned in the eighth Commandement.

That steales by consequent; as

he doth,

That is an Vsurer, Exed. 22. 25. Levit. 25. 36. Deut. 23. 19.

That

That is guilty of oppression, 106 31.38, 39. Amos 4. 1. Prov. 4.17. Esay. 5.8. & 30.12. especially hee that loves oppression, Hosea 12.7. Micah 2.9.

That useth fraud in buying and selling, in mete-yard, waight and measure, Dent. 25. 13, 14, 15. and he is guilty of this sinne also,

That selleth refuse, Micab 6. That maketh advantage of the povertie of others, Levis. 25.39.

&c. Prov. 21. 22.

That takes the Mil-stone to pledge, &c. Dent. 24. 6, 12.

That being a buyer, sayeth, It is naught, contrary to his owne judgement: and so likewise on the other side, that being a seller, doth commend it for good, when hee knowes it is not so, Proverb.

That useth any other fraud, though it bee not in bying or seling, I Thes. 4. 6.

And this finne of stealing, is to be extended further also, as,

To .

of vineyards or orchards, or corne in the field, Dent. 23. 24, 25.

2 Torash suretiship, Prov. 6.

I, 2. and 22, 26.

3 To extremities used in recovering our owne rights, lob 24. 3, 4, 9, 10.

4 To not restoring of evillgotten goods, Ezech. 33.15.

5 To remooving of Land-

markes, Deut. 19. 14.

6 To living in unlawfull callings, fuch as begging is, 2 Theff.

7 To unthriftinesse; in following vaine persons, or spending prodigally on pleasures, or dyet, Prov. 12.11. and 21.17. and 22.26. and 23.26.

8 To the concealing of thest, Prov. 29. 24.

9 To the Lordly usage of the borrower, Prov. 22. 7.

The aggravations of the finne of stealing, are,

To take from the poore, Deut.

24. 14. Iob 20. 19.

To reprove it in others, and yet commit it himselse, Rom. 2.21.

To doe it under pretence of Religion, 2 Cor. 11.20.

To oppresse strangers, or widowes, or the fatherlesse, Exad. 22.21, 22.

To blesse the covetous, Pf. 10.3
To commit it in the place of sudgement, by perverting of su-

stice, or by extortion, Ezek. 22.
12. or by bribery, Amos 5. 12.
Exed. 23. 8. or by refusing to doe
Intlice, Prov. 21. 7.

To steale thy masters goods,

To steale confectated things, by facriledge or simonie, Mal. 3. 8. Als 8.18, 20.

To steale a man or maid, Exod.

### CHAP. XII.

Hus of the finnes against mans goods.

The finnes against mens good name follow: and fo men offendby omission, or by commission.

By omission he offends,

That fets not forth righteouf-

neffe, Prov. 12,17.

That doth not cleare or deliver the afflicted when he may. Gen. 40. 23.

That disgraceth others, by forbearing their company without just cause, Iob. 19. 3, 19. Pfalme 58.3.

That is unthankfull, 2 Tim. 3.2 By commission men offend, internally, or externally.

Internally he offends.

That despiseth his neighbour in his thoughts, Prov. 14.21.

That disdaines at the credit and praise of others, as the Pharifces did.

That

That thirsts after all occasions of the contempt of others, Iob

That is suspicious, and think-

eth evill, I Cor. 13.5.

Externally he offends,

I In witnesse-bearing; and so he offends,

That condemnes a man without witnesse, Deut. 19.15.

That beares false witnesse.

That is fearfull to beare witnesse to the truth, Dent 21.7,8.

That furthers the evill causes of wicked men, &xod, 2:.1.

2 In lying, Revelation 22. 15. and the blame of this sinne reacheth.

To such as use dissimulation,

Gal. 2. 13.

To such as speake untruth for feare, Gen. 38. 2.

The aggravations of lying, are.

To love lies, Revelat. 22. 15. Psalme 52.3.

To hate those thou hast wrong-

In witnes bearing.

2. Lying.

The aggravations. wronged with thy lies, Prov. 26. nle.

To breake promise, 2 Tim. 3.3.
To preach falshoods, 1 Cor.

To say to men in distresse, There is no helpe, Psalme 3. 2. 106 13. 14.

To colour finne with pretence

of Religion, Mark 12.40.

3 In flandering and evill reports, Exodus 23. 1. Which is to be extended also to

I Biting jefts, Ephef. 5.4.

2 To revealing of fecret infirmitis, Prov. 11.13. and 20.19.

3 To the carrying about of tales, Lev. 19.16.Prov.16.28.

4 To the receiving and furthering of flanders, Ier. 20, 10.

5 To the wresting of mens words, or telling the truth of malice, I Sam. 22. 9, 10. Psalme 52.1, 2.

The aggravations of flander, are,

I. To encourage themselves

Slandering.

The aggravations. in an evill matter, and to commune together about it, Psalme 64.5.

2 To boast of his wickednesse

therein, Pfalme 52. 1.

3 To flander the righteous, and quiet of the Land, Pfalme 31.18, and 59.2. and 102.8. and 35.10. and 83.3,5. and 4.2.

4 To raise an evill report of

his Parents, Gen. 9. 12.

5 To fill the eares of Princes with clamour, Hosea 7.3.

6 To be a make-bate, or a ray-

ler, I Cor. 6.9.2 Tim. 3. 3.

4 In censuring and judging, Iames 2.4.

The aggravations are,

To fearch and prie for faults in others, that he might censure them Psal. 64.9. Prov. 16. 27.

To doe it for things indiffe-

rent, R.m. 14.

To censure small faults in ethers, and to be guiltie of great offences himselse, Matth. 7.

5 In vain-glorie, and minding

Censuring

7 ainglory

too much our owne praises.

And so also he offends,

That boasteth of a false gift, Prov.27.1.

That justifieth himselse overmuch, Iob 35.2.

That boasts of to morrow,

That measures himself by himselfe, 2 Cor. 10. 12.

6 In flatterie, Pfal. 12.3. Prov. 27. 14. and 26.26.

7 In justifying the wicked Prov. 17.15. and 24.24.

6. Flatteric.

## CHAP. XIII.

HItherto of the finnes with confent of the wil'.

The finnes before consent of the will, are,

To want defire of the good and well-fare either of himselfe or other men.

2 To conceive evill thoughts, Matth. 15.19. or cover evill.

3 To

3. To delight in the inward contemplation of evill, whether in dreames or awake, though it be without purpose to act them outwardly, Inde 8. lames 1,14.

Hitherto of the sinnes against

the Law.

#### CHAP. XIIII.

Shewing how many wayes men effend against the Gospel.

The sinnes against the Gospel may be referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

I He sinnes against Christ, That saith, he is Christ, Mat. 24.5.

That denieth directly, or by

Sinnes against Christ. consequent, that Christ is come in the flesh, I John 4.3. and 2.

That hath base thoughts of

Christ, E. fay 53.3.

That faith, he hath no sinne, I John 1.7,8,10.

That worships God without Christ, Iohn 17. 3. 1 Iohn 2.23.

That useth not Christ as his owne and onely Advocate, I Ioh. 2.2. I Tim. 2.5.

That loves not the Lord Iesus Christ with inflamed affections, I Cor. 16. 22. Eph. 6. 24. Phil. 3. 8.

2 He sinnes against repent-

That confesseth not his sinnes without hiding, distinctly, Prov. 28.13. Psal. 32.5.

That mourns not for his fins, Ier. 5. 3.

That forfakes not his finnes, Prov. 28.13.

Yea he sinnes against repent-

That

Sinnes against repentance, That repents fainedly, Ierem.

That repents desperately, as Cain and Indas.

That repents too late, Iob 27.

8, 9.

That repents by halves, and in some things onely, as Ahab and Hered.

That falls away from his repentance, 2 Peter 2, 19, 20.

The aggravations are,

To be wife to do evill, Ier. 4.22 To pursue evill, Prov. 11.19.

To rejoyce in doing eyill, and make a mock of sinne, Proverbs 2.14.and 14.9.

To be without shame, and to declare his fin like the Sodomites,

Esay 5.9. Ier. 3.36

To be incorrigible, Ier. 5.3.

To fret, because he is crossed in sinne, Prov. 19.3.

To blesse himselfe against the curses of the Law, Dent. 29.19.

To freeze in securitie, Zephan.

1. 12.

The ag-

3. Sinnes against Faith. To refuse to returne.

3. He sinnes against Faith.

That beleeves not in Iesus Christ for his justification and salvation, John 3. 17.

Yea he offends,

That is carelesse, and neglects the assurance of Faith, Heb. 6. 12. Rom, I. 16.

That in affliction doubts of Gods favour and goodnesse, Esay 41. and 49:14, 13.

The aggravations.

Not to feek after God at all, Zeph. 1.6.

Not to stirre up our selves to take hold on God, when mercy is offered, Esay 64. 7.

Not to answer when God calls,

Efay 50.2.

To for sake our own mercie, or scoffe at the signes of it, Iohn 2.

4. He sinnes against the graces of the Spirit,

God in vaine, 2 Cor. 6.1.

2. That

The aggravarions,

Against the graces of the Spirit.

2. That turnes the grace of God into wantonnesse, Inde 4.

3. That falls away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, 2 Peter 2. 20. Or in the same measure, by losing his first love, Revel. 2.4.

4. That tempts, grieves, or quencheth the Spirit, Eph. 4. 30.

1 Theff. 5. 19.

IS

5. That despites the Spirit of grace, and of malice persecutes the known truth, which is the sinne against the Holy Ghost, Hebr. 10.26.

FINIS.

F 2



## AN ADUERTISEMENT TO THE READER.

Religious Reader, be pleased to take notice of the purpose and intention of the reverend Anthor of these Treatises, which he hath more sully expressed in the beginning of this Booke, and in the sixt page directeth to the use of his Treatise of the Principles of Religion; a worke well approved, and acceptable with good men: Which Booke should in order follow next after the Rules of a holy I ife; But the Authors purpose hath been bitherto disappointed, by reason the right of Printing these Treatises did belong to several men. Which inconvenience in now provided for: all the whole sixe Treatises being to be had entire in one Volume, if show bee not wanting to thy selfe.

Thine in the Lord,
Adoniram Bifield.

## PRINCIPLES,

OR

## THE PATERNE OF wholesome Words:

Containing a Collection of such
Truths as are of necessity to be beleeved unto Salvation, separated
out of the body of all
THEOLOGIE,

Made evident by infallible and plaine proofes of Scripture:

And withall,

The severall uses such Principles should be put to, are aboundantly shewed.

A project much defired, and of singular use for all sorts of Christians.

By N. BIFIELD, late Preacher of Gods Word at Isleworth in

The eleaventh Edition, corrected and amended.

LONDON,

Printed by Iohn Legatt, 1640.



This is the Title of the Treatise mentioned in the Advertisement: the Treatise it selfe ought to follow in this place.





## THE

## SPIRITVALL

TOVCH-STONE,

OR THE SIGNES OF A GODLY MAN.

Drawne in so plaine and profitable manner, as all forts of Christians may trie themselves thereby.

Together with Directions how the weak Christian, by the use of these Signes, may eltablish his affurance.

By N. BIFIE L D, late Preacher of Gods Word at Isleworth in MIDDLESEX.

2 Cor. 1 3. 5.

Examine your selves whether yee be in the Faith: prove your selves: Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates ?

## LONDON,

Printed by I. Legatt , for Io. Bellamy P. Stephens, C. Meredith, and H. Overton. 1640.

# TOVEHSTONE,

MARKS OF A CODEX

Describer for forest and profitable server s

Acceptant of the Market Comment of the Marke

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MOGNOJ



## TO THE MUCH HONOVRED LADIE,

the Ladie Ruth Scydamore, increase of peace and joy in beleeving.

of our own salvation is, those onely know that are either scourged with the conflicts and terrors of their owne doubtings, or that are solated and established with the sweet dewes of refreshing that arise from a rooted and well grounded Faith. If men studie assurance so much for F 4 their

their outward possessions in this world, how much more earnest and diligent should men be to assure Gods love and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a juster exception against any Religion, then that it should teach, that when a man hath done what he can to observe the directions of that Religion, yet he cannot be sure he shall goe to Heaven.

But since I know that all that are possessed of the grace of Iesus Christ, doe account assurance great riches, I therefore conceive hope that my paines about this subject will not be altogether unacceptable: and the rather, because in this present Treatise I have endeavoured

voured to expresse the signes of tryall in a much more easie way then before; and besides have added directions, that shew how a weake Christian may establish himselfe in his assurance.

I make bold to dedicate my new affay berein unto your Lady hip. You have heard the substance hereof preached, and received it with much gladnesse; and in the private use of these signes, you have beene pleased to professe ( to the glory of God ) that you have found much contentment and establishment of your owne assurance. Your eminencie in the sincere profession and praclice of true Religion, and the bining of the graces bere treated of, long acknowledged by many witnesses, bave made

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you worthy to bee publickely observed and praised in the Churches of Christ: and your great respect and favour shemed to me, bath made this way of testifying my thankfulnesse, but as a small pledge and assurance of my desire to doe your Lady ship any service in the things of lesus Christ. Thus befeeching God to enlarge the comforts of his Spirit in your heart, & to prosper you in all things that concerne the bleffed hope of the appearing of Iesus Christ our mighty God and Saviour, I end and reft,

Your Ladiships to be commanded,

N. BIFIELD.



LING STONES

#### CHAP. I.

Describing the godly man by such signes as discover him to the observation of other



He fignes of the true Christian, that hath true grace in this world, and shall bee

faved in Heaven when he dyes, may be east into two Catalogues. The one, more briefe: the other, more large. The one Catalogue of sinnes, describes him by such markes, as for the most part doe outwardly distinguish him amongst men. The large Catalogue I intend especially as a more infallible and effectuall way of triall, as containing such signes as

TwoCatalogues of finnes. for the most part are not observed by other men, are not fully, but are knowne to himselfe, and can be found in no reprobate.

For the first Catalogue: the true Christian usually discovers him-

felfe by these markes.

First: he will not have fellowship with the unfruitfull works of darkenesse; he will not walke in the counfell of the wicked, nor stand in the way of sinners: He will not sort himselfe with workers of iniquity, Psa. 1. 1. and 26. 4, 5. 2 Cor. 6.

Secondly, He will afflict and humble his foule for his finnes, mourning and weeping for them till the Lord be pleased to shew mercy and forgive him. He doth account his fins to be his greatest burthen. He cannot make a mocke of finne, &c.

Thirdly, He labours to be holy in all parts of his conversation, watching over his owne waies at all times, and in all companies, Psa. 5 0.23. Esay 5 6. 1.2 Pet. 3.4.

Fourthly,

The shorter Catalogue handied in this Chapter, I Hee avoides the company of the wicked.

2 Hee is forrowfull for his fin.

3 Hee is throughly reformed in his conversation, Fourthly, he makes conscience of the least commandements as well as the greatest, avoyding filthy speaking, and vaine jesting, and lasoiviousnesse, as well as whoredome: lesser oathes as well as the greater; reproachfull speeches as well as violent actions, &c.

Fifthly, he loves and effectives, and labours for the powerfull preaching of the Word, above all earthly treasures.

Sixthly, he honours and highly accounts of the godly, & delights in the company of such as truely feare God above all others, Pfal. 15.4.

Seventhly, he is carefull of the fanctification of the Sabbath; neither daring to violate that hely rest by labour, nor to neglect the holy duties belonging to Gods service publicke or private, Esay 56. and 58.

Eightly, hee loves not the world, neither the things there-

4 He maketh confcience of leffer fins as well as greater.

5 He loves preaching.

fleemes the godly above all men.

5 Hee is carefull of the fanctification of the Sabbath.

8 Me is not in love with the world. 9 He loves his enemics of, but is more heartily affected in things that concerne a better life, and so doth in some degree love the appearing of Christ.

Ninthly, He is easte to be intreated, he can forgive his enemies, defires peace, and will doe good, even to them that persecute him, if it lye in his power, Mit. 5. 44.

Tenthly, He goeth on in the profession of the sincerity of the Gospell, and doth such duties as he knoweth God requires of him in businesse of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

Eleventhly, He setteth up a daily course of serving God, and that with his samily too, if he have any; and exerciseth himselfe in the word of God, as the chiefe joy of his heart, and the daily refuge of his life, calling upon God con-

tinually &c.

to Mee is conftant in good couries, though opposed.

ferves God in his family.

CHAP.

### CHAP. II.

Shewing the generall division of the figues, and the wayes how the signes were found out.

Hus of the shorter Catalogue of finnes. Now it followes, that I proceed to those infallible markes of Election and Salvation. And whereas I have divers yeeres fince published a Treatise which I called Esfayes, or Signes of Gods love and mans falvation: Having observed that divers have accounted the manner of fetting the Signes downe somewhat obseure in divers parts of the Booke, I will now, by Gods affiftance, for the helping of the weakest Christians, in this Treatise, endeavour to expresse my selfe in this Doctrine of the tryall of the true Christian estate, in a more plaine and easie course

The occafion of this Treatife.

of examination; and leave both the former Treatife and this new Catalogue unto the bleffing of God, and the free choise of the godly Reader, to use which hee findeth most agreeable to his own take, being both fuch as are warranted and founded upon the infallible evidence of Gods unchangeable truth.

In this project then, I confider of the tryall of a true Christian

fixe wayes.

First, in his humiliation. Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualifi-

Fourthly, in the workes of his obedience.

Fifthly, in the entertainment he hath from God.

Sixtbly, in the manner of his re-

ceiving of the Sacraments.

In all which he differs from all the wicked men in the World, so as never, any wicked man

could

The fignes referred to ce beads. sould find these things in his condition, we are true of the weakest Christian in each of these signes.

And that the true Christian may not doubt of his estate, having found these signes in himselfe, let him consider the proofes annexed to each signe: and that nothing may be wanting to his abundant consolation, I will tell him, how I found out these signes, and by what grounds I proceeded.

There are three forts of places in Scripture (as I conceive) which doe point out the grounds of infallible affurance in those that can attaine unto them: as first, such places as expressly do affirme, that such and such things are signes. As for example, I loss 3. I 4. Hereby we know, that we are translated from death to life, because we love the brethren. Here the holy Ghost shewes us expresslely, that the love of the brethren

The infallibilitie of the fignes,

Wayes to finde out the fignes of a godly man in Scripture.

thren is a figne, by which a Chriflian may know, that he is tranflated from death to life : and fo the Apostle Paul gives signes to know whether their forrow were after God, or no, 2 Cor. 7. 11. So doth the Prophet David, Pfalme 15. give divers fignes, by which the man that shall dwell in Gods holy hill, may be knowne. So the Apostle lames tells us, how wee may know the wisdome from above, by reckoning the fruits and effects of it, lames 3. 17. So doth she Apostle Paul tell us, how we may know, whether we have the Spirit of Christ in us, or no Rom. 8.9, 15, &c. Gal. 5. 22, and 4.6.7.

Secondly, I finde out fignes, by marking what graces in man the promises of God are made unto. For thus I reason: What-soever gift of God in man brings him within the compasse of Gods promises of evernall mercy, that gift must be an infallible signe

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of falvation. But fuch are fuch and fuch gifts, as the inflances in divers Scriptures shew : And therefore the man that can finde those gifts in himselfe, shall be certainly faved. As for example: The Kingdome of heaven is promifed to fuch as are poore in spirit, Matth. 5. 3. From thence then I gather, that povertie of spirit is an infallible figne. The like I may fay of the love of the Word, and of uprightnesse of heart, and of the love of God, and the love of the appearing of Christ, ct-c.

Thirdly, I finde out other fignes, by observing what godly men in Scripture have said for themselves, when they have pleaded their own evidence for their interest in Gods love, or their hope of a better life. For look how godly men in Scripture have proved that they were not hypocrites: even so may any Christian prove that he is not an hypocrite

hypocrite neither. As for example, Iob being charged to be an hypocrite, and lying under the heavy hand of God, pleades his cause, and proves that he was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods Word, and desire after it, as after his appointed food, lob 23.10, 11, 12. More of this kinde thou maist finde in the proofes of particular signes.

Now whereas some signes are generall, and thou mightest doubt of the exposition, namely, how that signe is infallible in such and such sences; for thy establishment herein, thou mayest observe, that I expound the signe as it is expounded in other severall Scriptures. As for example: The love of the brethren, is a generall signe. Now how shall I know that I have the right love of the brethren? This I explaine, by slying to divers other Scriptures.

tures, wherein the particular explications of this figne are pleaded.

## CHAP. III.

The tryall of a Christian by the figues of true humiliation.

The first way then, by which a Christian may trie himself, is to examine himselfe about his humiliation for sin, whether it be right or no. For under this head is comprehended the explication of the doctrine of poverty of spirit, and godly sorrow, and so in generall of repentance for sinnes-

Now the true Christian in this matter of humiliation, shewes himselfe to have attained that, which no reprobate could ever attaine, and that in divers particulars, as,

First,

of true humiliation. He fees

First, He hath a true sight and sence of bis sinnes. He discernes his sinfulnesse of life both past and present, and is affected and pained under the burden of his dayly wants and corruptions, and sees his miserie in respect of his sinnes, Ier. 3.12. Matthew 11.28.

Matthew 5.4.

3 He fears Gods difpleasure. Secondly, He trembles at Gods Word, and feares his displeasure while it yet hangs in the threatnings, Esay 66. 1, 2.

3 He trufts not upon the merits of his own works.

Thirdly, He renounceth his own meries, and disclaimeth all opinion of true happinesse in himselfe, or in any thing under the Sunne; as being fully perswaded that he cannot be saved by any work of his own, or be happy in enjoying any worldly things; and therefore is fully resolved to seeke for the chief good in Gods savour in Iesus Christonely.

4 He mourns.

Fourthly, He mournes beartily and secretly for bis sinnes; and so he doth,

I Fer

1. For all forts of sinnes: for secret sinnes as well as knowned sinnes; for lesser sinnes as well as greater; for the present evils of his nature and life, as well as sins past: yea, for the sinnes he hath loved, or have been gainfull and pleasing to him. Yea, he grieves for the evill that cleaves to his best works as well as for evill works, Esay 6. 5. Rom. 7. Esay 1. 16. Mat. 5. 4.

2. For sinne as it is sinne, and not as it dock or might bring him shame, or punishment in this life, or in Hell.

3. He is as much troubled for his sinnes, as he was wont, or now should be for crosses in his estate. He mournes as heartily for the sorrowes that sell upon Gods Sonne for his sinne, as if he had lost his owne and onely Sonne, Zach. 12.10, 11. or at least this he striveth for, and judgeth himselfe, if worldly afflictions doe trouble him more then his sinnes.

For all forts of fins.

For fin as it is finne.

As much as for croffes, 5 And for the finnes of others. Psalme 38. 5.

Fifthly, he is truely prieved and vexed in soule for the abominations that are done by others, to the dishonour of God, or slander of true Religion, or the ruine of the Soules of men. Thus Lot, 2Pet.2.7. and David, Psalme 119. 136. and the mourners marked for Gods owne people, Ezech.

9.4

& And for spirituall judge-

Sixthly, he is heartily affected, and troubled, and grieved for spiritual judgements, that reach unto the soules of men, as well as wicked men are wont to be troubled for temporall crosses; and so he is grieved and perplexed for hurdnesse of heart, (when he cannot mourne as he would) and for the sumine of the Word, or for the absence of God, or for the blasphemie of the wicked, or the like, Psalme 42, verses 2. 3. and Psalme 137. Nehemiah 1. 3.4. Esay 63.

7 And is moved. Seventhly, he is most stirred

up

up to abase himselfe, and mourne for his sinnes, when he feeles God to be most mercifull. The goodnesse of God doth make him feare God, and hate his sinnes, rather then his justice, Hos. 3.5.

Eightly, his griefes are such as can be as waged onely by spirituall meanes. It is not sport or merry companie that easeth him: his comfort is onely from the Lord, in some of his ordinances. As it was the Lord that wounded him with the sight of his sinnes, so to the Lord onely hee goeth to be healed of his wounds, Hos. 6. 1, 2. Psal. 119.23.24, 50.

Ninthly, in his griefes he is inquisitive: he will ask the way, and desire to know how he may be saved. He cannot smother and put off his doubts in so great a businesse. He dares not now any longer be ignorant of the way to heaven. He is not earelesse, as he was wont to 12, but is seriously bent to get directions from

8 And he is eased only by spirituall means.

9 And is carefull to learn how to be faved.

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the

10 And is fearfull of being

deceived.

the Word of God about his reconciliation, fanctification, and falvation, &c. Ier. 50.4,5. Alls 2.37.

Tenthly, he is fearfull of being deceived, and therefore is not flightly satisfied. He will not rest upon a common hope, nor is he carried with probabilities; nor doth it content him that other men have a good opinion of him; nor is he pleased that he hath mended some faults, or begun to repent: but repenting he repents still, that is, he takes a sound course to be sure his repentance be effectually performed, Ieremie 31.

earnestly desires to lead an holy life. Eleventhly, he is vehemently carried with the desires of the sound reformation of his life. His sorrow is not mater, but mashing; nor is it every washing, but such as maketh cleane. Worldly forrow may have much water, but it maketh nothing cleane; whereas godly sorrow alwayes tendeth

to reformation and found amend-

Twelfthly, in all his forrowes he is supported by a secret trust in the mercie and acceptation of God, so as no miserie can beate him from the confideration and inward affiance and hope in the mercy of God. In the very difquietnesse of his heart, the desire of his soule to the Lord, and before his presence; though it be never so much cast downe, yet he waits upon God for the helpe of his countenance, and in some measure condemnes the unbeliefe of his owne heart, and trusts in the name of God, and his never-failing compaffions, Pfalme 38.9. and 42.5, 11. Lam. 3.21. Zeph. 3. 12.

med with love to God, if he at any time let him know that he heareth his prayers. In the midst of his most desperate forrowes his heart is eased, if he speed well in

G 2 prayer,

And trusts upon Gods mercy in his griefe,

15 And prayers in the boly

And is in love with God, if he heare his prayers.

dayly judgeth himfelfe for his finne. prayer, Pfalme 116. 1, 6.

14. He daily keeps an affife upon his owne soule: he judgeth bimselfe for his sinnes before God, arresting, accusing, and condemning his finnes. He confeffeth bis sinnes particularly to God, without biding any finne, that is, without forbearing to pray against any finne he knowes by himself, out of any desire he hath still to continue in it; and by this figne he may be fure he hath the Spirit of God, and that his sinnes are forgiven kim, Esay 4. 4. Psal. 32.5. I John 1. 7, 9. 1 Cor. 11. 31.

prayers in the holy Ghost. red out unto God. He cries unto God with affection, and confidence, though it be with much weaknesse and many defects, as the little childe doth unto the father, and thereby he discovers the Spirit of adoption in him, Rom. 8. 15. Zach. 12. 10. Ephesians 3. 10.

16. He

16. He is unfainedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but doth desire as heartily that he might never commit it: as he doth that God should never impute it. This is a never-failing signe, a fundamentall one, 2 Tim. 2.19.

17. Hee is content to receive evill at the hand of God, as well as good, without murmuring, or letting goe his integritie; as being fentible of his own deferts, and defirous to approve himselfe to God, without respect of remard. This proved that lob was an holy and upright man, lob 1. 1. and 20. 3, 10.

18. He distikes same in all, even in those that are neare and deare unto him in other respects, 1 King. 25.12,13,14.

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19. Hee is innocent from the great transgressions, and keepes himselfe from his own iniquitie. He is not subject to the damnation of

ring to be rid of all finne.

Note this

17 And is willing to futfer affliction.

18 He diflikes finne in all.

19 Sinne reignes not in him.

G 3 finne.

20 He humbles himfelfe for fin even in his profeerity.

at And in adversitie his heart is upright.

22 He accounts of spirituall things as the best things.

sinne. Sinne doth not reigne in him, Psal. 16. 13. 2 Sam. 22. 24.

20. He finds a desire to be rid of sinne, and to humble himselfe for it in prosperitie, as well as adversicie. He leaves sinne, before sinne would leave him. He for-sakes it then, when he could commit it without apparent danger, Job 8.5,6.

21. Or if he be in adversicie, his heart is upright, without lying or dissimulation. He so seeketh the pardon of his sinnes then, and so promiseth amendment, as that he is also carefull to practise it when he is delivered. He is not like the Israelites mentioned, i'sal. 78.36,37.

valuation of spiritual things, accounting them as pearles of the best price, not too deare bought, if he purchased them with all the worldly things he hath, and contrariwise, accounting himselfe exceeding poore, if hee want them,

them, or the meanes of them, Mat. 13.45.46.Pfal.42.&63.1,2

23. He hath lost his monted take in earthly things: his heart is not transported with admiration of them, or the inordinate defire of worldly things. loves not the World and this life as he was wont to doe. Though he use the world, yet he easily confesseth himselfe to be a stranger and pilgrim here. He gives over the unnecessary pleasures and profits of this life, Heb. 11.13. I John 2. 14, 15. Som. 8. 5. He is weary of the world, and willing to forgoe fociety with the men of this world, the workers of iniquitie, P[al.6.8,9.and 36. 12. and 26. 1, 2, 3, 4.

24. If the Lord be filent, and answer not his desires, but hides his face: his spirit faileth, and he is as one that goeth down into the pit: it troubles him as a sore crosse; and so contrariwise, Psal, 26. 1. and 88. 13, 14, 15. and 143. 7.

G 4 Iohn

23. He doth not favour the things of the flesh and the world.

24.
He is
much grieved if God
hide himfelfe.

25. Of a Lyon he becomes a Lambe.

26. His spirit is without guile. Iobn 16. 23, 28.

25. If he hath beene a man subject to boisterous, violent, and hurtfull affections, he is now become tame: Of a Lyon he is become a Lambe, and a little childe may leade him, Esay 11.6.

26. Hee hath a spirit without guile, Psalme 32.2. He is more desirous to be good, then to be thought to be so; and more seeks the power of godlinesse, then the shew of it, lob 1. 1. Prov. 20.6,7. His praise is of God, and not of men, Rom. 2.29.

And thus much of the triall of his humiliation. The figues of his

faith follow.

CHAP. IIII.

The tryall of a godly man by his Faith.

Faith is the next thing to be tried in a child of God. And in

in as much as there are divers kinds of faith; and experience shewes in many that give no fignes of repentance, that they will not bee beaten from a confident presumption that Christ dyed for them, even for them in particular : it stands us in hand to try our perswasion by true rules of Scripture, that so, if it will abide tryall of the touchstone, we may lay it up as a hid treasure and a wonderfull grace of God; and if otherwise, we may repent us of presumption, as a deceiveable figne.

But before I open the signes of this sinne, the Reader must be ad-

monished of three things.

First, that I intend not by these signes to shew, how faith may be bred or begotten in us, but how faith may be proved and declared to be in us. For it is the promises of God in the Scripture that breed saith: nor can humane reason believe such great things

Why wee should try our faith.

The drift is to shew how faith may be proved, not how it may bee bred,

from God for any thing that is in us, but onely because wee see the Word of God assuring such happinesse unto such as lay hold upon them. So that, that which breedes faith, is the revelation of Gods promises, by his Word and Spirit. Yet notwithstanding, the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in us.

A second caveat.

Secondly, that I stand not precisely upon the order of these graces of God in us, nor determine that question, which graces are wrought first in the heart of a man: but that which I have specially aimed at in the order of setting them downe, is to begin at those that either first appeare in a Christian, or are easiest (as I conceive) to bee discerned in him.

The 3 note by way of preface. Thirdly, that I intend especially the tryall of such Christians as agree in this, that they are perswaded that Christ dyed for them; that so the true Christian may see reason to comfort himfelfe, that his perswasion is no prefumption, as is the perwfafion of the most. It is true, that divers of the fignes of faith here to be handled, will shew faith in the weakest Christian; though hee will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought upon the heart : as it is when it relyeth upon the merits of Christ, onely for Salvation, though the judgement of the Christian be not resolved against his doubte-

The question then is, how a Christian may try his perswasion of Gods mercy, and his interest of Christs merits, whether it bee right or no.

For answer hereunto, I say, The true that the true Christian doth prove his faith and perswasion

Was wrought by the Word preached. to be right, by these signes following.

First, His faith or perswasion was wrought by the hearing of the Word preached: And therefore thou must first aske thy felfe, how thou comest by thy perswasion. For if thou fay, thou wast alwayes so perswaded, or didft attaine it by meere naturall meanes or helpes, thou art deceived. For faith is first wrought by the Holy Ghoft, in the preaching of the Gospell, as it is most cleare by the words of the Apcfile, How shall they believe in him of whom they have not keard? and how fall they heare without a Preacher? Rom. 10. 14. And whereas it may bee, that many Christians have not observed the working of their faith, and have forgotten the time of their convertion, & have not judgement to discerne how the Lord by the ministery of his servants did change their hearts, and leade them to Christ:

Christ: therefore when this first signe cannot comfort, they must try themselves by the rest that follow.

Secondly, Hee hath an high estimation of Iesus Christ. For the man that hath true Faith, accounts all things most base in comparison of the knowledge of Christ, and the love of God in him. He had rather be fure of Christ, then to gaine the whole world. Christ is more precious then all the world: Yea, is the onely thing in request in the defires of the Christian. Now Christ is precious onely to them that beleeve, I Peter 2. 6, and by this figne Paul knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world, Phil. 3.9.

Thirdly, Hee readily receives the testimony of Gods Ministers speaking out of the Word, and stickes to it against all the contradictions Esteemes Christ above all things.

Receives the Testimony of Gods Ministers before all the world. traditions of the World. The Apostle Paul, 2 Thess. 1. 10. shewes, that this signe will bee pleaded and acknowledged in the day of Christ: Christ, saith he, will bee made admirable in them that believe.

Now some may say, But how shall we know that wee doe beleeve?

Why, faith he, you are true beleevers, became yee received our testimony; and this shall be to your praise in that day.

4 Cafts out hypocrifie.

Fourthly, Hee cannot abide counterfeiting and hypocrifie. If it be a right perswasion, it is a faith unfained: Vnfained, I say, as in other respects, so in effect, because it cannot abide fainting, but with speciall hatred purgeth out hypocrifie, which the perswasion of hypocrites never doth, 2 Tim. 1.5.

5 Will abide tryall. Fifthly, This perswasion is permanent: it will endure tryall, it will hold out in the evill day; it inclines the heart to eleave to Iesus Christ, even in the fire of tribulation, in the midst of manifold afflictions, and difgraces, and temptations. It is like to Gold in the Fornace that perisheth not: nor will it barely hold out; but a Christian by his faith comforts and supports himselfe in affliction, so as his faith becomes to him both a brest-plate and an belmet : whereas the best faith, that is not the faith of Gods Elect, will prove but droffe, if it bee cast into the Fornace of temptation, further then it is supported by carnall meanes and helpes, I Pet. 1.6, 7. 2 Tim. 1. 12. 1 Thef. 5. 8. Eph. 6. Luke 8. 13.

Sixthly, Hee will beleeve all things, I say, all things that he apprehendeth to be required, threatned, or promised in the word. To beleeve some things only, may be in any other kind of saith, especially when they are such things as stand with their owne reasons,

6. It beleeves all things. or wils, or affections, or the common opinion of other men: But this is the glory of a lively justifying faith, it will give glory to God in all things. What can God speake, it can beleeve, so soone as it knowes it is spoken of God, though it be never so contrary to the judgement of flesh and bloud, Alss 24.14.

7 Will not make haft.

Seventhly, Hee will not make hafte. This was the figne given in the Prophet Esayes time: He that beleeveth, will not make hafte. He had prophesied of hard times to fall upon all the people: Now this would shew among them, who were true beleevers. For those that trusted in God, would not make haste to use ill meanes to helpe them felves : they would stay their hearts in rest and quietneffe, and they would stay their feet too from running to Egypt or to Afbur, which God had forbidden, Efay 28. 16.

If faith be right, and thy perfwasion swasion a found perswasion, and well grounded, there are joyned with it these things following.

Eightly, His perswasion is joyned with a good and pure conscience; a conscience, I fay, that makes him carefull to avoid finne, and doe good duties, and to serve God in sinceritie, whereas the perswasion that is in wicked men, is not accompanied with a good conscience, they doe not make conscience of their waves. Now this is a cleare rule of difference. 1 Tim. 1.5, 16. and 3.0. Hebr. 10.12.

Ninthly, He hath a spirit of discerning. There is a great deale of light comes into the heart with faith. A man cannot beleeve, and be ignorant fill. The Christian that is endued with faith from above, is endued with wisedome from above: so as he can conceive of the things of God that concerne falvation, which the

Ι. Is accompanied with a pure conscience.

And a spirit of difcerning.

the naturall man perceiveth not. Though he may want still in many knowledges, yet he hath skill in some measure to learne how to be faved. The doctrine of falvation he can now understand, which is taught in the ministerie of the Word; and he now can make some good use of reading the Scriptures, that before discerned little or nothing in them. The veile that lieth upon the hearts of all flesh, is now taken from his eyes; yea the very entrance into Gods Word giveth light to the simplest beleever. He that was stupid and unteachable before, doth now beare as the learned, with an holy kinde of in-fight and judgement, 2 Tim. 3. 15. Pfalme I 19. 130. Prov. 1.4, 8. and 9.4,5.

Tenthly, He hath a witnesse within himself, He that believeth, hath a witnesse in himselfe, I lohn 5.10. For he hath the Spirit of adoption to certifie him infallibly of Gods love to him, and that he

And the witnesse of the Spirit of adoption.

is the childe of God, Rom. 8. 15, 16. and thus the beleevers are faid to be sealed by the Spirit of promife, Eph. 1.13, 14. God leaves a pawne, a pledge with every Christian that shall be faved, to be as the earnest of his falvation, and this pledge and earnest is Gods Spirit, And the Spirit teffi fies to the beleever, partly by revealing unto him the certaintie and truth of Gods promises in his Word; and parely by printing upon his heart thefe faving graces, which distinguish him from all others; and partly by powring upon him the joyes, which are called the joyes of the Holy Ghost, in the use of Gods Ordinances, as the inward ratification of the affurance of Gods love and goodnesse to the belecver. Of which after.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it: and by the fruits of Faith, we may know

Beareth these fruits following. Love.

Puritie of

heart.

know faith it felfe. Faith is like the root of a tree, that lyeth under the ground, and cannot be feene without much digging: but by the fruit the tree beareth, we may know what a kinde of root it hath, and of what fort it is. Now the fruits of faith are these that follow, and such like, as,

I Love to God and the godly: for faith worketh by love, Galat.

2. Cleannesse of the thought and affections: For faith purifieth the beart. It maketh a man strive after inward puritie, as well as outward: to get a cleane heart, as well as cleane hands. It worketh humiliation for inward finnes as Well as outward, Act. 15.9. and drives a man to feek pardon in the name of Christ, for all forts of inward perturbations and fecret evils.

3. Victorie over the world. Faith overcometh the world, I. Iohn

Victory over the world.

5.4,5.and so it doth: when it maketh a man to rest upon God, and his truth and promise, as if he be put to it, to denie the respect of his owne credit, or prosit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding himselfe over to be guided by Christ, and his truth, unto the death, Psalme 18. 14. He lives by his faith, Gal. 2. 20.

4. Humilitie. For a true faith excludes boafting of our own labours, gifts, or praises; and makes us able, out of the sense of our owne vilenesse, to acknowledge all the glory to Gods free grace and love in Iesus Christ, Rom. 3. 27. Gal. 2, 22.

The confession and profession of the truth. Faith will make a man speake in defence of the truth: I have believed, therefore have

4Humility

5 Confes-

have spoken, saith David, Psalme 116: which the Apostles plead to prove their faith also, 2 Cor. 4. 13, 14.

6 Application of Christs righteousnesse. 6. The putting on of righteoufnesse, which is not by the works of the Law done by us. The application of, and relying upon the righteousnesse of Iesus Christ, is the proper and onely work of true faith, Rom. 10.

7 A very fpring of grace.

7. It opens a spring of graces in the heart of a true Christian: he that is a true beleever, is qualified with sundry heavenly gifts which were not in him by nature; which gifts doe daily discover themselves in his heart, flowing from thence, as if there were a spring of living water in his belly. Santlification of the Spirit and saith of the truth, be inseparable, Iohn 7. 38.2 Thess. 2. 13.

## CHAP. V.

The triall of a godly man by such heavenly gifts as serve him in bis journey to Heaven.

Hus of his triall in his humiliation, and in his faith. It followeth in the third place to trie him by his gifts, which are the fruits of faith, The true Christian differs from the wicked man, in two forts of gifts: Some of them are fuch gifts as are bestowed upon him from above, but serve him onely for spirituall use, while he is on the way in his journey to Heaven, and so onely in this life; fuch as are, the (acred thirft : The love to the Word, and meanes of his holinesse: The Spirit of Supplication: The love of his enemies; and his defire after the appearance of Iesus Chrift. Other gifts hee hath , which will accompany him kome into

Two forts of graces in a Christian. into his beaventy Countrey, and abide upon him for ever, and are not abolished by death: such as are saving knowledge, the love of God, and the love of the godly. First, therefore of those heavenly gifts, which will passe away; and so he is qualified with five distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian tried by fignes. The first is, bis boly thirst; which is an heavenly kinde of appetite, by which he is carried to the desire of things above nature; such as are the merits and righte-ousnesse of Christ: the favour of God: the presence of God: the full deliverance from all sin: the removing of spiritual judgement: the salvation of other men, and the like; and this thirst is a signe the more infallible:

indelible in this life. There is no part of this life, but it continueth either in the fense of his affection, or in the judgement of his understanding

derstanding, so as he accounts spiritual things to be the best things: and though at some times his affection may be the lesse moved after them, yet his appetite is daily renewed, as it is in the hunger or thirst that is bodily.

2. Because it is industrious. For this holy thirst will guide him to a carefull use of all the meanes, by which good things may be attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or slashes of desire, Psal. 17.4. 1. Pet. 2.2. Psal. 63. 1, 2. Psal. 1.2. Atts 2.37.

3. Because it works a constant and secret meditation of heavenly things desired, the heart frequently seekes after God day and night, Esa. 26.9. Psal. 63.1, 6. For what we desire fervently, we think on almost continually:

4. Because if the Lord quench his thirst, and satisfie his desire in spiritual things, the soule becomes as a watred garden; and then followes in him an heavenly kinde of satisfaction and contentment, with singular delight in the soul, and vomes and wishes of infinite and eternall thankfulnesse, Psalme 63.4,5. Ieremiab 31.25, 26.

And thus much of the first

gift.

His tryall by his love to the Word.

Secondly, The love to the Word is another figne that he is the Childe of God, and a cleare evidence of his falvation. Now because all forts of wicked men may refort to the exercises of the Word, and those that have but a temporarie faith, may shew a great estimation of the Word, and finde joy in the hearing of it, and shew much zeale in things that concerne the Word, and may veeld some obedience to the directions of the Word also: it is profitable to confider how the true Christian may prove that his aff.ction to the Word is more fincere

fincere then that affection which any wicked man can bring to the word. And thus he may finde that his heart is found in his love to the Word, by these marks.

1. By his manner of receiving it, when he doth receive the Word, as the Word of God, and not of men: setting his heart before Gods presence, and being affected as if the Lord himselfe should speake unto him. This no wicked man dares do: he dares not present himselfe with the whole intendments of his heart before the Lord. For this signe the Apostle Paul acknowledgeth the Thessalonians to be true Christians, I Thess. 2.13.

2. By his appetite to his Word. For there is in a godly man as true an hunger after the Word, as the food of his foule, as there is in his stomach after the food of his bodie; which shewes it selfe to be the more sincere, because it is constant; he desires the

e

H 2 Word

Signes to try his affection to the Word by. Word at all times, and as his appointed food dayly; as it is in the bodily appetite, though after feeding, the stomack may seeme to be full and satisfied, yet the hunger revives againe every day, so is it with the heart of a childe of God: whereas wicked men regard the Word but by sits, and in a passion, and then at length sall cleane away from the affection to it, Pfal. 119. lob 23.12.

3. By his love to them that

love the Word.

4. By his forrow, because other men keep not the Word, Psal.

119. 136.

5. By his unfained estimation of the Word above all worldly things, accounting it to be an happy portion to enjoy the word in the power and profit of it, Pfal. 119. 14, 72, 111.

6. By his desire and delight to exercise himselfe in it day and night, that is, constantly, Psal. 1.2.

7. By

7. By his griefe, either for the want of the meanes by which the Word might be taught unto him with power, accounting such want of the meanes to bee a fore famine; or for want of successe in the use of the meanes when hee doth enjoy it, P/al. 42. 3. Amos 8. 12.

8. By the extent of his love to all the Word of God, even the Law, that with threatning shewes him his sin, and searcheth out his most secret corruptions; being most affected with that ministery that doth most sharpely rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the foode of his body, Ishn 6. 17. Amos 8. 12.

10. By the constant sweet taste he finds in it, especially when it is powerfully preached, Pfal. 19. 10. 2 Cor. 2.15.

0

11. By the end he propounds
H 2 unto

unto himselfe in the use of the Word, which is, that he might not sin: and that his wayes might be pleasing to God, hiding the word in his heart to this purpose,

Pfal. 119. 11.

12. By his willingnesse and refolution to deny his owne reason and affections, his credit, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and upon any occasion to shew his hearty respect of the Gospell, Marke 10.29. 1 Cor. 1.18.

13. By the effects of it : as,

1. When for the love he beares to the Word, hee will feparate himselfe from the wicked, that might any way with-draw his heart, or endanger his disobedience, Pful. 119.115.

2. When he accounts the Word to be his chiefe comfort in affliction, and finds it to be the maine stay and solace of his heart, Pfal. 119. 23, 24, 50, 51, 54, 143.

3. When

2. When it works in him effectually the redresse of his waies, and freedome from the dominion of sinne, Iohn 8. 22. Psalme 119.45,49,59. I The salonians 2. 13.

3. When it workes in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right use of the Word, I Thessalonians

I . 5.

And thus of the second gift.

The third gift is the spirit of prayer or supplication. as the Prophet Zachary calls it, Zach. 12.10. and this gift he hath above all wicked men, which he shewes many wayes: as,

1. He askes according to Gods

will, I lobn 5. 14.

2. He prayes with perswasion that God will heare him. He beleeveth in some measure that he shall have what he prayes for. He prayes in faith, Mark 11.
24. Iames 1. 6, 7. Psalme 6. 9.
H 4 1 Iohn

His tryall by his gift of prayer.

I 3. Rules of triall. I lohn 3. 22.

3. He prayes in the Name of Christ, and is affected with the sense of his owne vilenesse, and relies upon the merits and mediation of Iesus Christ, Ioh. 14.13.

Psal. 86.1, 2. and 143.1, 2.

4. He will pray at all times, lob

27.9. Pfal. 106. 3.

5. He is fervent in prayer: his heart praieth: he hath the affections of praier, Iames 5. 16. Psal. 6. 8.

6. Praier makes him exceeding weary of the world: it gives him such a taste of his owne sinfulnesse, and of Gods goodnesse, and of the glory of Heaven, that he is vehemently carried with desire to be absent from the body, that he might be present with the Lord, Psal. 39. 12.

7. When he knowes not how to pray as he ought, the Spirit prepares his heart, excites in him holy defires, supplies him sometime with words, sometime with affections, affections, and sometimes worketh inward unexpressible groanes, which yet it presents to God, as effectuall prayers, Romanes 8. 26, 27.

8. Hee finds an holy rest, and quietnesse in his conscience and heart, with spiritual boldnesse and considence of trust in God, if hee beare him graciously, and answer him in mercy, Pialme 3. 4, 5, 6. and 116.17. and 91. 15. Ieremiah 33.3.

9. He loves the Lord exceedingly for hearing his prayer, and defires to keepe himselfe in the love of God, Psalme 116. 1. Iude 20.

10. His prayers proceed from an heart that leaves no finne, but desires to depart from iniquitie; and to doe that which is pleasing in Gods sight, 2 Tim. 2.19.1 Ioh. 3.22.

11. He loves prayer in others,

12. Hee strives against dead-H 5. nesse nesse of spirit and distractions, as an heavy burthen, Pfalme 86.

3,4.

13. He makes prayer his chiefe refuge: and he will pray, though prayer bee in never so much disgrace, Pfalme 69. 10, 13. & 152.

And thus of the third gift.

The fourth gift is the love of his enewies. A Christian may love such as love him: but to love his enemics, is onely to be found in the true Christian, which he proves by these tokens of the sincerity of his love;

1. He can pray heartily for them, yea in some cases he can mourne and kumble his soule before God for them in their distresses, Psalme

35. 13, 14.

2. Hee desires their conversion so unfainedly, that hee is sure, if they were converted, hee could rejoyce in them as heartily, as in those hee now much delightes in.

3. He

His love to his enemies tried. Hee can likewise forgive them their particular trespasses against him; being more grieved for their sinnes against God, then for the wrongs they doe him, Matth. 6. 14.

4. He can freely acknowledge

their just praises.

on them, I Peter 3.9. Rom. 12.
14.1 Sam. 24. 18, 19. yea hee doth, as hee hath occasion, strive to overcome their evil mith goodnesse; being willing to help them, or releive them any good for soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, His love of the appearing of Christ, which hee

the wes,

of Christs comming, whether

His triall by the love to thee appearing of Christ. by death or judgement.

2. By his gladnesse at the promises, or signes of his particular or generall comming.

3. By his often meditations of that day, and his hearty prayers for the hastening of it, Revelat.

4. By his daily care to dispatch all those godly duties which hee desires to doe before his death, and accordingly by his willing disposing of his estate, and endevours to set his house in order.

And this defire of Christs comming is apparantly the morefincere in him:

I. Because it ariseth out of his love to God, and his hatred of his owne sinnes, and his wearinesse under the observation of other mens sinnes.

2. Because this desire is accompanied with the care of the meanes, by which he may be prepared for salvation.

3. Because he is thus affected

even

even in his prosperity, when hee thrives in the world, and is not in

any notable distresse.

Hitherto of his tryall in fuch gifts as he is endowed withall in this life onely: his tryall in the gifts, that will abide in him for ever, follow.

### CHAP. VI.

His try all in respect of such heavenly gists as will not be abolished by death.

The gifts that will abide in him for ever, are these three: Knowledge, the love of God, and the love of the brethren. These are perfected, and not abolished by death.

And first, in this knowledge, he differs from all wicked men, and so in divers things: as,

First, in the things he knowes: hee knowes the nature of God in

The tryall of his knowledge

And fo he differs from wieked men.

In the things he knowes.

by death or judgement.

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or generall comming.

3. By his often meditations of that day, and his hearty prayers for the hastening of it, Revelat. 22, 10.

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a right manner: hee knowes God in Iesus Christ: he knowes the vilenesse of his owne sinnes: hee knowes after an effectuall manner the mysteries that concerne the salvation of his soule: hee knowes his owne conversion, and the forgivenesse of his sinnes, and the things that are given him of God, Mat. 13.13. Iohn 17.3. Ier. 31.34. I Cor. 2.12. He knowes that Iesus Christ is in him, 2 Cor. 13.5.

In the cause of his know-ledge.

Secondly, In the cause of his knowledge. For flesh and blood did not reveale those things unto him, he came not by them by the use of naturall meanes, but they are wrought in him by the word and Spirit of God, Matth. 16. 17. I solve 2.27. and 5. 10. 1 Cor. 1: 30.

Thirdly, In the effects of his

knowledge: for,

1. It breedes in him an unfpeakeable refreshing and gladnesse of heart in Gods presence,

Psalme

In the effects of his knowledge P salme 36. 9, 10. P salme 119.

2. It inflames him to a wonderfull love of the Word of Godabove all earthly things, Psalme 119.97,98.

3. It workes in him an effectuall favouring and tasting of the goodnesse of spiritual things,

Rom. 8. 5.

4. It inclines him to a constant obedience and practice of Gods will, Prov. 8. 9, 17. Iohn 7. 17 Dent 4. 6. It refresheth his waies, Psalme 119. 10. 1 Iohn 2. 3. and 3. 24.

5. It beares downe pride, and conceitednesse, and frowardnesse, and makes him humble and teachable, Prov. 3.5, 6. & 8.13,

14. Iames 3. 17.

Fourthly, In the proprieties of

his knowledge : for,

1. It is infallible: his knowledge hath much assurance in many things, with strong confidence and resolution at some times, especially when hee is before

4. In the proprieties of his knowledge

fore God, I Theff. I. 5.

2. It is in delible, it cannot be utterly blotted out, it is fast graven in his heart; contrary doctrine or persecution cannot raze it out, Ierem. 32. 34. Ephef. 5. 13. Prov. 4.5.6.

3. It is sincere; for first it inclineth him to give glory to God, and receive all truth as well as any truth. Het receives the doctrine of God, though it bee above reafon, and against the common opinion of men, or crosse his prefit, or defires or the like. Secondly, it leades him principally to understand his owne way, and guides him to fludy the things chiefly that concerne his owne reformation and falvation, Prov. 14, 8, Col. 3. 16.

And thus he differs from wicked men in his knowledge.

Secondly, in his love to God, hee hath those things which no wicked men can attaine to.

> 1. Hee hath a deliberate inward

His love to God, tried by mine fignes ward inflamed estimation of God above all things, accounting his loving kindnesse better then life, and the signes of his favour his greatest joy, Pfal. 62.3, 11.

2. He loves and longs for the Lord Iesus Christ with certaine and sincere affection, Eph. 6.24.

2 Tim. 4.8.

3. He delights in Gods prefence, and shewes it by his unfained love to his house, Pfal. 26 8. and by his hearty griefe for Gods absence, Cant. 3. 1. and by his carefulnesse to fet the Lord daily before him, walking in his sight, Pfal. 16.8.

4. He hates finne heartily, because God hates it; and he dislikes finners, because they hate God; accounting Gods enemies as if they were his owne enemies, Psal. 139. 21, 22. and 97.

10.

5. He constantly defires to be like God in holinesse, being carefull to approve his affection to God, by

by his obedience to his commandements, fo as it is not grievous to him to receive directions, but ferves God with all his heart, being fearfull to displease God in any thing, lob. 14.21. 1 lob.5.3. Deut. 10. 12, 22. and 11. 22. and is more affected with Gods approbation, then all the praise of men, Rom. 2,29.

6. He is much affected with Gods mercie, and the bleffings bestowed upon him, which he thankfully remembers to the praise of Gods free grace, Esay 63.7.Psal. 63.2,3,4,6,8.and 107. 22. Iob 36. 24. Dent. 16. 2.

7. He loves all the godly, for this reason chiefly, because they are like unto God in holinesse, as being begotten by him, I lohn

5 . I .

8. He is heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, He shews it in divers cases that befall him in his courfe

course in this life: as,

1. If hee bee put to suffer any thing for Gods sake, he endures it with much joy and patience, I The [1.6. A. 7. 14 lob 22 15. to 19.

2. If at any time hee offend God by his owne faultinesse, hee is heartily grieved & cast downe, and doth constantly desire to forsake any sinne, though never so pleasing and gainefull unto him, rather then hee would displease God. Matth. 26. 75.

3. In all straights and wants, hee runnes to God, relying upon God, as his defence, rocke and refuge in all times of troubles, making his moane unto him, and powring out his prayers and complaints before him, Pfal. 18. 1, 2.

Thus of his love to God.

Thirdly, his love to the godly doth also distinguish him from all the wicked men in the world, because here are divers things to

His love to the godly tried by ten fignes. be noted in his affection to them which cannot be found in wickked men:

1. As first, he loves the godly above all other sorts of men in the world; hee accounts them as the onely excellent people, Pfal. 16. 3. I John 3. 14. and affects them as if they were his naturall kindred, Rom. 12. 9, 10.

2. He loves them not for carnall respects, but for the graces of God in them for the truths sake, and because they are begotten of God, I John 5. 1.2 John 1.2,3.

3. He delights in their fellowfhip and society in the Gospell, as accounting them the happy companions of this life, Pfal. 16. 3. 3 Iohn S. Phil. 1. 5.

4. He hath a fellew feeling of their miseries: he is in some measure affectionated to weepe with them that weepe, and rejoyce with them that rejoyce; especially he is glad when their soules prosper,

prosper, Rom. 12. 15, 16.3. Toh. 3.

5. His desire is to walke inoffensively, as being lock any way
to be an occasion of stambling, or
scandall to any Christian, I John
2. 10.

6. He can beare their infirmities, take things in the best sense, suffer long, and is not easily provoked, he hopeth all things, and boasteth himselfe, nor envies not them, nor will receive an evill report against them, I Pet. 3. 8. I. Cor. 13. 4,5,6. but rather makes epologie for them.

7. He easily praiseth them in all places, for their grace or obedience, Rom. 16. 19-3 Iohn 6.

Pfal. 15.4. 1 Theff. 1.8.

I. His well doing extends it selfe to them to his power; he is bountifull, pitifull, and tender; he hath bowels of mercie, according to the occasion of mercie, either corporall or spirituall. He gladly receive th them, and with a ready minde communicates to their necessities,

cefficies, Philem. 7. 1 Pet. 3.8. and 4.8. 1 John 3. 17. 3 John 5.

9. He loves all the brethren, He hath not the glorious faith of Christ in respect of persons, Iames 2 1, 2. Ephes. 1. 15. Col. 1.4. He can make himselfe equal to them of the lower sort, Rom. 12. 16.

10. Lastly, he loves them at all times, even when they are in adversity, disgrace, sicknesse, or any other misery.

Hitherto of the godly mans triall by his gifts.

## CHAP. VII.

The triall of the godly man by his works of salvation.

THE fourth way to trie him, is by his workes, or by his obedience in his life and conversation; and so his works excell all the works of unregenerate men many wayes: as,

1 Be-

1. Because what he doth, rifeth our of the love he beares to God and goodnesse; and therefore he doth good heartily, and not by constraint, or with repining or delay: yea he is so stirred up with the sense of Gods goodnesse to him, that he is much humbled when he hath done his best, that he cannot bring more glorie to God, Dent. 20. 26. Ios. 22.5. Mat. 4. 19,20, Rom. 6.17.

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2. In doing good, he hath refpett unto all Gods Commandements: there is no part of an holy
life, but he desires to practise it;
and therefore he will obey Gods
will in some cases when it is against his prosit, credit, ease, or
the liking of carnall friends, preferring Gods Commandements
above all things, yea life it selfe,
Ier. 35. Hebr. 11. 8. Gen. 22. 12.
Prov. 7. 2. Att. 5. 29. Mat. 16. 25.
Exod. 15. 26. 1 Kin. 9. 4. Ierem.
11.4. John 15. 14.

3. He will do good at all times,

and not for a fit; making conscience of his waies in all companies as well as any; absent as well as present; before meane Christians as well as before the best; at home as well as abroad, Philip.
2. 12. Gal. 5.7. 2 Kings 18.6.
Psal. 106.3.

4. He makes conscience of the least commandement as well as the greatest, Mat. 5. 19. lames

2. 10.

5. He comes to the light, that his deeds might be manifest, that they are wrought in God, Iohn 3 21. He is desirous in all things to be guided by the warrant of the Word of God.

6. He exerciseth his faith in the very discharge of the duties of his outward conversation. He lives by the faith in the Sonne of God, and commits his way to God, and trusteth upon the Name of the Lord, Gal. 2. 20.

7. He knoweth that his obedience is right, because God hea-

reth

reth his prayers, and entertaines him graciously, when he calls upon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, lohn 9.3 I. P salme 66. 18.

And thus of his works.

### CHAP. VIII.

His triall by the entertainment hee hath from God.

The fifth way by which he may be tryed, is by the entertainment that God vouch-fafeth him in this life, which he never vouchfafeth to wicked men. There are divers specialties of favour which God sheweth to him, and not to any unregenerate man: As,

1. His election in time is a manifest token of Gods election of I him

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Six favors God beflowes upon him, which the wicked never feele.

I Election

him beforetime: the Lord shewes that hee hath chosen him from everlasting, when by the power of the Gospel he seizeth upon him particularly, and effectually perswades him to leave the world, and the finfull societie he lived in, and to devote himselse as a living sacrifice unto God.

The Baptisme by fire.

2. He is baptized with the Holy Ghost and with fire: the baptisme by fire, is onely proper to Gods Elect: the holy Ghost at some times falls upon him, and fets him all on a fire, on a fire, I fay, both of sudden and violent indignation at finne, as it is finne; as also the fire of holy affections, with which from God he frequently and on a sudden is enflamed, while he stands before the Lord. For besides the affection which a godly man bringeth with him to Gods worship, he doth feele his heart oftentimes on a sudden furprized with strange impressions, sometimes of forrow, sometimes times of feare and awfull dread of God; fometimes of fervent desires after God: sometimes of strong resolutions of holy duties to be done by him and the like, Matth. 3. II.

3. He feels at sometimes in the use of Gods ordinances a marvellous work of the holy Ghost, in respect of much assurance and strange establishment of his heart, both in the certaine perswasion of Gods love, and the infallible beliefe of the truth; so as at that time no danger of death could amaze him, but he could willingly witnesse his confidence by undergoing any thing could befall him, I Thessalonians

4. He feeles at sometimes the unspeakable and glorious joyes of the Holy Ghost, which are differing from the carnall joyes or illusions may be found in wicked men, because they are such joyes, as he feels onely in the use of

Much affurance.

4. Joy unspeakable. fome ordinances of God, and fuch as by effect make him more humble, and vile in his own eies, and doe inflame him to an high degree of the love of God and goodnesse; which illusions can never doe.

5 The fan-&ification of his afflictions. flictions is another infallible figne of Gods love to him. For God makes his crosses to become bleffings unto him, and work his good, so as he may plainly see, that it was good for him to be afflicted: and besides, God gives him many times the experience of his goodnesse, both by unexspected consolation in his distresses, and gracious deliverance out of them, Rom. 8.28. Pfal. 119.

6 The anfiver of his prayers. 6. Lastly, To this place I may referre Gods hearing and answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP. IX.

His triall by the Sacraments.

He fixt and last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the Sacrament of the Lords Supper. For God hath appointed the two Sacraments to be his broad Seales to affure his favour unto his people: and because none but worthy receivers can be partakers of fo great a priviledge as the Covenant of Gods grace, and the Gospell of Iesus Christ; therefore hereby doth the true Christian distinguish himselfe from all men. For in becoming a worthy receiver, he doth divers things not onely required in communicants, but fuch as none but godly men can attaine unto: As.

1. He doth forgive his enemies,

Six Rules of his triall about the Sacraments. as heartily as he defires God to

forgive him his trespasses.

2. He examines himselfe, and upon examination he both eateth with source herbs (that is) comes with some measure of griefe for his offences, and withall sindes as unfained a defire, that he might never offend God in any thing, as that God should there assure him of the forgivenesse of his sinnes, and that he will never punish him for any of them, I Cor. II.

3. The covenant of his heart is to cleave to God, and the care of godlinesse all the daies of his life,

I Cor. 5. 8.

4. He is in some measure perfwaded of Gods love to him in Christ; and discernes the Lords Bodie, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeveth, that Christ will as certainly nourish his soule, as the outward Elements can any way be fit to nourish his body, Mark 16.16. Col 2.12. 1 Cor. 11.

5. He sometimes feels the holy Ghost inwardly, setting to Gods Privie Seale by sudden refreshings, falling like the dew upon his heart, and establishing his soule before the Lord, Eph. 1. 13. 2 Cor. 1.12.

6. His heart is knit unto the godly more and more, and increaseth in his resolution to cleave to them onely, and forsake all other professions of men in the world; loving them unfainedly, and desiring it for ever to be a partaker of their lot, 1 Cor. 10.16,17.

14 CHAP

### CHAP. X.

The directions that shew him how to get assurance by the belpes of those signes.

Hitherto of the fignes of the godly man. Now followes the course that the weak Christian should take by the use of the former fignes of triall, to establish his heart in the assurance of Gods favour, and his own eternall salvation.

My advice is therefore, that the weak Christian that sindes want of establishment and cleare assurance, should take the former signes of tryall, and goe apart, and set himselfe in Gods presence, emptying his heart of worldly distractions, and seriously consider of everie rule of tryall apart; and gather out into some little paper-book so much as in every signe he can clearely sinde finde to be in himselfe, and that which hee durst through Gods mercy resolutely avouch to bee wrought in him by the grace of God. And thus I would have him to doe with deliberation, trying himselfe by one or two of the chiefe heads at most in a day, spending no more time about it then hee may well allow, without wearinesse or dulnesse.

Now because hee may bee perhaps discouraged with the observation of divers things, which he may find wanting in himselfe in every figne; hee must therefore take found notice of the distinction of Christians, made by the Apostle Iohn, I Iohn 2. who casts all true Christians into three forts. Some are Infants, and either new borne, or but weakly qualified with the graces of Christ; yet are right, and have true grace in some measure. Others are frong men, that is, fuch as have the gifts of the Spirit 15 lively

lively and in their power in them. Others are Fathers, that is. fuch as have had long experience in the powerfull practice of godlinesse, and have beene long exercifed in all kinds of well doing. Now all these three forts may bee supposed to come to these signes. The weake Christian onely takes. to a few of the plainest markes in the explication of each figne. The strong Christian hee takes to the most of the markes. The Fathers they in a manner difcerne all the particulars of Gods graces and the feverall workings of them. Each of these, even the weake Christian, may see so much as may flay his heart in affurance, and so settle his faith and joy.

When there are many fignes of one and the felfe same thing, it is sufficient if it can bee demon-frated, though it bee but a few wayes, seeing every particular marke being warranted by Scrip-

ture,

ture, hath force to conclude for affurance, and to prove that wee differ from all the wicked men in the world.

Though at the first in reading but a figne or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the fignes, and then thou shalt see a faire armie (as it were of arguments ) to prove thy election and salvation. For whereas the most and best of us if we be asked this question, By what markes doe we know that we are the true children of God. and not wicked men? If wee anfwer on a fudden, and by prefent memory, we can scarce give two found reasons to prove the infallibility of our happy cltate: which shewes, that the most of us live at a great uncertainty. Now hee that hath gone thorow the fignes, shall finde perhaps twenty, or thirty, or forcie severall and distinct arguments or markes.

markes, which when hee hath collected them all together, may serve to answer all the objections of all the Divels in Hell. The gates of bell cannot prevaile against bis faith: which I declare thus: If the divell fay, Thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the Grace of God in Issus Christ thou art none such ; and maielt put the Divell to prove by the Word of God; that ever any wicked man did attaine to all those fignes thou hast collected. Which, because it cannot bee done, thou mayest with much rest and full assurance commit thy felfe to God, and binde thy felfe by Covenant, never more to dilkonour him by fuch unbeliefe, as to call his love and his falvation into question. If a three-fold cord cannot bee broken, how weake then should thy heart bee, if thou shouldest feare thy estate, unto which God hath so sealed, and

and so many wayes marked thee out for himselfe?

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And for thy further satisfaction: after thou hast collected thy signes together, thou maiest carry them to thy godly Pastor, and desire him to peruse them, and accordingly give thee his ministerial testimonie concerning them in the name of Iesus Christ; and this may adde much satisfaction and rest to thy conscience.

If in reading any of the fignes, thou finde any speciall doubts, at any hand suppresse them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayest gaine much prostable knowledge, by propounding these cases of thy particular conscience.

The least gaine that can bee imagined by this course, is, that whereas before thou hadst few evidences or none for thy estate, thou shalt now have many of all

forts:

forts: and it must needs bee thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and try thy very heart and reines, and all thy se-

cretest desire and practices.

Yea, this benefit thou maiest reape by the fignes, that they will tell thee all the dayes of thy life, how it is with thee, whether thou goe forward or backward. For if by examination now thou gather out all thou canst finde by thy felfe, these will not onely lie by thee to helpe thee against any temptation at any time; but besides, if thou try rhy selfe againe, either against the next Sacrament, or the next yeere, thou maiest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in divers things in each figne, which before thou durst not acknowledge; and besides, it will exceedingly fhew thee what thou wantest in each grace of

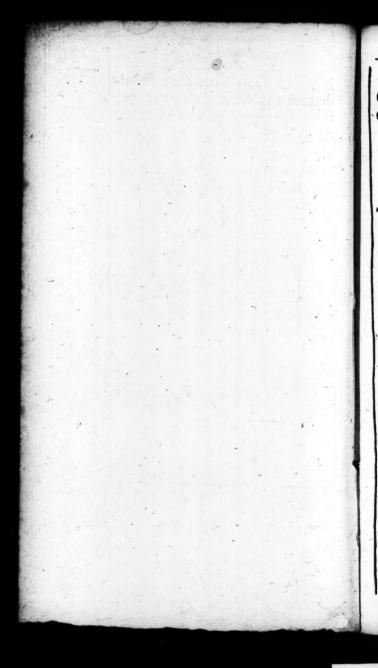
of God, and so what thou shouldest set thy selfe about, and get thy wants supplied. It will at all times make a true Anatomie of thy estate; which to the well advised Christian ought to bee accounted a matter of great moment.

The God of peace give thee all peace and joy in beleeving.

If thou receive any good by this Treatife, praise

God, and pray for me.

FINIS.



# SIGNES OF THE VVICKED MAN.

TO GETHER WITH DIrections that shew how the severall Gifts and Graces of Gods Spirit may be maintained.

NEEDFULL FOR SUCH AS want those Graces, and for such as desire to increase in them.

By N. BIFTELD, late Preacher of Gods Word at Isleworth in MIDDLESEX.



LONDON, Printed by Iohn Legatt. 1640.

# TONES OF

dd Hilw Rahmadon Landadadadadan Landadadadadada

New Prince of Livings N

DepolitorErst, our rand of Manager or Or World of Manager The same a series

Printed by I be Freger



# TO THE MUCH HONORED LADY, THE Lady Bridget Thracie, Nicho-

prosperity in the things of the Kingdome of CHRIST.

MADAM,



Eing destitute of a better gift to bestow upon your Ladiship, to testifie

my thankfulnesse or observance, I present this little Treatise unto you. It may have more use then it shewes for. For if things shine more cleerely

cleerely when their contraries are fet by them; then may this description of the estate of a wicked man by Signes, serve much to establish the godly in the point of Affurance, when he feeth himselfe freed from those fearfull and forlorne marks. And if men use to make much of all those directions, by which any gaine of treafure may be certainly compassed, then ought the Directions not to be despised, that shew how the Spirit of God and the Graces thereof may be attained: For by these directions, both those that want the true graces of Christ, may here learne how to get them; and fuch as have them but in weake measure, may by the same Rules

Rules learne how to increase

I have beene induced to thinke on your Ladiship in this Dedication, partly in acknowledgement of the great respect due to the Familie out of which you came, as it hath been a principall meanes of causing the light of the Gospel for many yeeres to shine in those places, where the people had fitten in darknesse and in the shadow of death: And partly drawne by the many praises I have observed in your Ladyships, fince the time of your noble fojourning in the noble Familie you now live in. Your great respect of my Ministery, and your constant paines to employ your selse about religious

ous duties deserve from me moreacknowledgment then fo meane a gift as this can discharge. Madam, you are happie above manie, that God hath inclined your heart to beare the yoke of Christ in your youth, and discerne the glory of the spirituall Kingdome of Jesus Chrift. Your meeknesse affures me libertie to befeech you to goe on in the good way of God, and to cleave fast with all hearty affection unto the Truth, as you have learned Jesus Christ. It shall be a greater increase of your glorie, to increase in the knowledge and grace of Christ, and (in sound denial) of your felfe, and contempt of the world) to fashion your felfe to all the courses, by which

which you may be pleasing in the eyes of God, whiles multitudes in the Gentry of the land, of both sexes, by following foolish vanities, forsake their owne mercy.

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Now the God of peace fanctifie you throughout, and so prosper his own work in you, that your whole spirit, and soule, and body may be preserved blamelesse unto the coming of our Lord Jesus Christ, March 9. 1618.

Your Ladiships to be commanded in Christ Iesus,

N. BIFIELD.

Militare Mind to the feet Now American legn in



The Contents.

# THE CONTENTS.

THE Preface, shewing the necessitie of the tryall of mans estate; and the causes why wicked men will not trie themselves: and also why divers godly persons are negligent herein. Page 119. to 209.

## CHAP. I.

THirty fignes of an open wicked man. page 209, to 218.

CHAP, II.

THirteene fignes of an hypopage 218. to 221. K CHAP.

#### CHAP. III

Sixteene fignes of such Professors as are likely to fall away.

page 222, to 226.

CHAP. IV.

Seven arguments of hope, that Shew a wicked man that he may be saved, if he will be directed. page 226. to 230.

CHAP. V.

How he may got faith, page

CHAP. VI.

How he may get to be poore in spirit. page 234. to 259. How he may attaine goaly forrow. page 239. to 245.

CHAP.

# CHAR. VII.

How the Spirit of Adoption page 245.

How bee may get a love to the Word. page 247. to 250.

How hee may get the gift of prayer. page 250. to 255.

How be may attaine to the feare of God. page 255. to 256.

How he may be made to love his enewies. page 256. to 258.

### CHAP. VIII.

How saving knowledge may be gotten and increased, page 238. to 260.

How the love of God may bee wrought in us. page 260. to 262.

How the love of the godly may be attained, and how it may be preserved.

page 262. to 262.

K 2 CHAP.

The Contents.

# CHAP. IX.

How uprightnesse and sound sincerity of conversation may be attained. pag. 266 tothe end.

THE



# THE PREFACE TO THE CHSISTIAN and carefull READER.

OW necessary it is H for all forts of men in the visible Church. to trie their estates, whether they be true Christians or no, may appeare by the expresse charge given in the Scriptures concerning it. The Apoitle Paul chargeth men to examine themselves whether they be in the Faith, and whether Christ Iesus bee in them, unlesse they bee reprobates, 2 Corinth. 13.5. And the Apostle Peter would have all Christians diligently to make their calling and election sure, 2 Pet. I. 10. And the like commandement lay upon them in the Church K 3 .

Church of the Iewes in the Old Testament, as may appeare by that exhortation, Lam. 3. 40. Let us fearch and trie our wayes, and turne againe unto the Lord: and the Prophet David in this case. chargeth men to commune with their own hearts, Pfel 4 4. How can men draw neare unto God in the full assurance of faith, if they will not be at the paines to examine themselves? Heb. 10.22. Or how shall we ever know that we are of God, or attaine unto any corfidence of faith, as we cught to doe ? I Ichn 5.19. Epb. 2. verf. 12.

How fearefully this point of found tryall is neglected, and how miserably most men are deceived for want of it, may appeare by this observation, which may usually be made of men in the most places, viz. that many that are carnall men, say, they are godly; and many that are godly men, say, they are but carnall. Be-

fides

Note.

fides that, a multitude of men, both good and bad, live in fecuritie: the one not caring to get out of so wofull an estate; and the other not regarding the riches of Assurance.

The causes of this miserable securitie, may be observed and noted both in wicked and in godly men.

In wicked men these things

may easily be discerned.

I. A lothnesse to examine themselves and trie their ellares exactly, for feare left they should finde that they are not in a good estate. Their hearts secretly condemne them, and they think, if they should take particular notice of their owne condition, it would be found, that they have indeed no true grace in them: and therefore they rather choose to live in that doubtfull estate. then to be put out of doubt, and made to know, that they have yet no right to the Kingdome K 4

Why wicked men negled the triall of their estates. I Because they are afraid all is not well.

Church of the Iewes in the Old Testament, as may appeare by that exhortation, Lam. 3. 40. Let us fearch and trie our wayes, and turne againe unto the Lord: and the Prophet David in this case, chargeth men to commune with their own hearts, Pfel 4 4. How can men draw neare unto God in the full assurance of faith, if they will not be at the paines to examine themselves? Heb. 10.22. Or how shall we ever know that we are of God, or attaine unto any corfidence of faith, as we cught to doe ? I Ichn 5.19. Epb. 3. verf.

How fearefully this point of found tryall is neglected, and how miserably most men are deceived for want of it, may appeare by this observation, which may usually be made of men in the most places, viz. that many that are carnall men, say, they are godly; and many that are godly men, say, they are but carnall. Bessides

Note.

fides that, a multitude of men, both good and bad, live in securitie: the one not caring to get out of so wofull an estate; and the other not regarding the riches of Assurance.

The causes of this miserable securitie, may be observed and noted both in wicked and in godly men.

In wicked men thefe things

may easily be discerned.

I. A lothnesse to examine themselves and trie their estates exactly, for feare left they should finde that they are not in a good estate. Their hearts secretly condemne them, and they think, if they should take particular notice of their owne condition, it would be found, that they have indeed no true grace in them: and therefore they rather choose to live in that doubtfull estate then to be put out of doubt, and made to know, that they have yet no right to the Kingdome K 4

Why wicked men negled the triall of their estates. I Because they are afraid all is not well.

of heaven: never considering that the knowledge of our miserie, may be one degree to get out of it.

2. They are flothfull. 2. In such as see all is not well with them, the cause is stothfulnesse, mingled with horrible presumption: they had rather weare
out their dayes in danger, then
be at the paines to use the meanes
for their owne repentance and
reformation: they will wretchlessy put it to the venture.

3. They sest upon the common hope 3. Others will adventure upon their common hope of mercy: they have certaine generall confused apprehensions of mercy in God, upon which they wilfully engage their hopes, without eare of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish: their hopes proving but as the house of the spider: and the imaginarie mercie failing them, they die either as stockes without sense, or as Iudas in horrible

rible despaire.

4. Others reft themfelves upon their outward profession of Religion and some generall things wrought in them, and the good cpinion others have of them : and foe being some what weere the Kingdome of God, they are content to rest there, as the Ifraelites did neere Canaan, though they never possessed it. We see many thinke there needs no more to be fure they are in a good condition, then to heare Sermons and abstaine from groffe outward prophanenes, and to be well reputed of among the godly, &c. pleasing themfelves with the shew of godline fe, though as yet they deny the power of it, as having attained to no other righteousneffe then the righteousnesse of the Scribes and Phariles.

are seated evill opinions about assurance: They thinks either it is impossible to bee had, or it is

K 5 need-

4 Or upon their outward frofession of Religion,

thell of

pinions.

riseir

have evill opinions about affurance.

needlesse, or it is presumption to feeke it.

6. All wicked men are hindered by their beloved finnes, which they are not willing to part with; but of purpose to forbeare the care of heaven, that they may the more fecurely live in finne.

Thus of wicked men: It is true also, that many godly Christians have beene, and are extremely faulty in neglecting the triall of their elfates, and their affurance: and the causes of this negligence in them are divers: as,

r. Some are so much missed by the furmifes of their owne hearts, that they thinke that affurance would breed fecurity, and that it is a better way to keepe their owne hearts humble, to bee fome what doubtfull : not knowing, that unbeliefe is the chiefe cause of flothfullnesse and security: and that the affurance of faith is the chiefe meanes to purge:

They are letted by their beloved finnes.

Why fome that are godly neglea the triall of their e-States.

Evill opinions.

t O: they

purge the heart, and quiet the foule, and worke effectually in all the duties of love.

7. In the most, Ignorance of their owne gifts and Gods promises, is the cause: for if Christians did see distinctly; how farre the Lord hath brought them by his grace, and withall did behold the evidences of their faith and hope in Gods promises, they should not faile of comfort, and establishment of heart.

3. Smothering of doubts and temptations is a great let in many: divers Christians are secretly, and daily assaulted with certaine strange doubts; which if they did propound, and get sound answer unto their hearts, would heale within them, and the worke of faith prosper.

4. Some Christians are kept without assurance, through the over much viewing of their owne daily infirmities in all parts of Gods service: They are wicked

2. Igno-

3. Smothering of doubts and temptations.

4 They are wicked overmuch.

over-

overmuch; whereas if they would fludy those Scriptures that shew how graciously the Lord stands inclined toward his people, not-withstanding their daily wants, their hearts would be much eased, and their minds cleerely resolved to trust upon the everlasting mercies of their God.

5 Melan choly.

5. In some, the cause is found in the disease of their bodies : Melancholy, when it is growne to a disease, is a most stiffe and pertinacious adversary to Comfort and Affurance : it doth fill the heart with fo many fad conceits and fancies, and is an humour fo unteachable, that comfort for the most part is as water spilt upon the ground : And the more difficult it is to remove this let, because usually the parties possest by this humour, are so far from seeking helpe, that they will not bee perswaded that they are troubled with any fuch difeafe.

6. Some Christians are hin-

dred

dred by their owne Passions: they are so froward & unquiet in their dispositions, that their hearts are daily lifted off from the benefit of setled assurance, by their owne habituall discontents. Frowardnes is a mischievous distemper, that weakens both body & minde; and assurance & strength of faith seldome dwels in an unquiet minde.

7. Others want assurance, because they neglett the meanes of assurance: they doe not try all things, and keepe that which is good: or they call not upon God dayly, servently, and constantly, to give them the spirit of revelation, to shew them the hope of their calling, their glorious inheritance, Ephesians 1.18.

8. A barren life is an uncomfortable life: and contrariwise, to abound in good workes, bath stedfastnesse, and a secret rest of heart; as an unseparable companion of it.

7. Negled of the meanes.

g. A barren ltfe. I Cor.25.

9. The

9. Too much love of earthly things. 9. The love of earthly things is another great impediment. Many professours have their thoughts and cares, so eaten up with world-linesse, that they cannot seriously seeke Gods Kingdome, nor constantly hold out in any course for the attainement of assurance. This degree of faith requires some degree of the contempt of the world.

io Secret

do not purge themselves from, & doth dayly prevaile in them; and this either keepes our Faith, or keepes it downe in the cradle, that it can get no strength. When I say, secret sinnes, I meane, secret from others, not from themselves. For sinnes of meere ignorance God doth not scourge in his servants so, as to withhold his graces from them.

as an uniciparable companion or

CHAP.

# CHAP. I.

beloniva I neal

Containing the signes of open wicked men.

E tryall of the estates of all forts of Christians, may bee performed by examining themfelves by two forts of fignes; some are such as describe the wicked man, and fome fuch as describe the godly man; and of the tryall of the godly man, I have intreated before. Wicked men in the Church are not all of a fort: for some are manifestly prophane & careles of the Kingdome of God; and some are in outward shew. fuch as professe the feeking of Gods Kingdome but yet indeed and in heart are without God and without Christ, and such are all Hypocrite: Wicked men of the first fort, are discerned by such markes as thefe; and foe he is a wicked man, I. That

He is wicked man. I That lives without God.

I. That can spend whole daves or weekes without seeking after God, or Christ; that accountes it no part of his care to looke after God, or any secret acquaintance or Communion with God in Iefus Christ; that lives as the Apofile faith without God and without Christ, and therefore without hope in the world; that feldome or never thinkes seriously of God, Eph. 2. 12.

2 That avoyds the fociety of the godly.

2. That continually shuns and strives to avoid the company and fociety of fuch as feare God, and in his heart loves not fuch as bee religious, and make conscience of their wayes. This man is certainely in darkeneffe, that bates Gods children, as the Apostle John often shewes in his first Epiftle; especially when he hates them, because they follow goodneffe.

3 That fa vours onelyearthly things.

2. That favours onely the things of the flesh , that findes a taste and relish onely in earthly things, that

placeth

placeth all his contentment in the things of this life, Rom. 8.5. I John 2. 15.

4. That is uncapable and unteachable in the things of God and godlinesse, having the Gospel and the glory of Religion hid from his heart, so as he sees nothing in the Kingdome of Iesus Christ to be admired and desired of him; and when he enjoyes the means, cannot disserne the things of God. I Cor. 2. 14.

5. That willingly haunts with wicked and prophane persons, and delights in them, and chooseth them for the companions of his life, Psal. 50. 2 Cor. 5.11.

6. That of malice persecuteth, and reproacheth, and despiteth the knowne truth, speaking evill of the good way of God, which he himselfe hath knowne and acknowledged before, Heb.

of Atheisme reigning, concerning

4. That discernes not the things of God.

5. That forts with wicked men.

6. That of malice persecuteth the truth.

7. That allows himfelfe in Atheisticall thoughts. vile things of God, without forrow or trouble of heart for them, or rather desiring he could prove them to be true, wishing there were no God at all, Pfalme 14.1.

8. That calls not upon God.

8. That calls not upon the Name of the Lord, who is such a one as wholly neglects this fervice of God in himselfe and his Family, unlesse the for fashion sake, without care or understanding, Psal. 14-4.

9. That was never chastened of the Lord: for they are bastards and not sonnes, Heb. 12.

7, 8.

vithout examining himselfe, whether Iesus Christ be in him or not: that mindes it not to be sure, that he is in the Faith, 2 Cor. 13.5. Iohn 17.3.

his own eyes, when he is threatned for finne, and bleffeth himselfe in his heart, when his iniquitie

9. That is not chaftened of God.

never examines himfelfe in known finnes.

applaudes himfelfe in known finne. is found worthy to be bated, Psal-36.1,2. Deut. 19.19.

12. That secretly loathes, and contemnes, and in his heart constantly frets at the Word, when it is conscionably and powerfully preached: that findes in the good Word of God, a deadly saveur, 2 Cor. 2. 15, 16.

13. That lives in hypocrifie, and knowes he dissembles constantly in the service of God, and doth not desire to leave it, nor take any course to resist it, or humble his soule in secret for it.

14. That desires not the know ledge of Gods wayes, and seriously accounts good courses to be unprofitable courses, lob 21. ver.14, 15, 16.

God upon him, and lives in forrow and miserie, and yet never seekes to God, nor humbles his soule before God, nor acknowledgeth Gods hand; or if he doe, doth lothes the Word of God conflantly.

3. That allowes himfelf in hypocrifie

14. That refuseth knowledge.

in great diffress humbles not himfelfe. doth not labour to make his peace with God, 2 Cor. 7. 10. Ier. 5.2, 3.

16. That

eare not for the afflictions of the godly. 16. That cannot be touched with compassion, or care for the assistance of the Church and people of God, Amos 6. 5. and is mercilesse, Mat. 25. Iames 2.13.

1 John 3.

17. That will not underftand to do good. 17. That hath no defire to be taught to doe good, but either cares not for Heaven and godlinesse, or thinks himselfe wise enough to finde the way without asking, P [alme 36.1, 3.

18. That is insensible of spirituall judge-

18. That is not affected with feare or forrow under spirituall judgements; such as the famine of the Word, absence of God, hardnesse of heart, or the like.

19. That is an ordinary fwearer rer, and repents not of it: God threatens hee will not justifie such offenders, but pursue them as his enemies, Commandement?

20. That

20. That makes not conscience to keepe Gods Sabbath; for God hath given the Sabbath as a signe betweene him and the people in the point of their Santlification: so he that cares not to prophane the Sabbath, by that signe is knowne to be none of Gods people. Exod. 31.

ar. That not onely commits finnes against his knowledge, but serves sinne, and is a morker of iniquity, loves it, defends it, and resolves to continue in it, and placeth his selicitie in

it.

of God: as they doe not, that either deny his comming in the flesh, or his person, or his offices, or else rest not upon him for life and happinesse, Watth. 16. Iohn 3.17. I John 4. 10.

23. That in any one particular finne, knowing it to be a finne, hates to bee reformed, Psalme 50.

17.

24. That

20. That is carelesse of Gods Sabbath.

21. That is a worker of iniquity

tores nor

22. That beleeves not in Christ.

23. That hates to be reformed. 24. That hath not the Spirit of Christ.

25. That cannot forgive his enemies.

26. That loves not

God.

24. That hath not the Spirit of Christ. For if a man have not the Spirit of Christ, the same is not his, Rom. 8. 9.

enemies, nor pray for them that hate him, and wrong him, Mat. 6. For if such forgive not unto men their trespasses, neither will God forgive them their sinnes, as is likewise shewed by the parable, Matth. 18.32.

26. That loves not God, and shewes it.

First, by an habituall forgetfullnesse of God, of which before.

Secondly, by his unwillingnesse to doe Gods worke, his commandements being alwayes grievous unto him, and it seemes evil unto him to serve the Lord, I loen 5.3.

Thirdly, by infensiblenesse of

the dishonour of God.

Geres, or profits more then God.

127. That feares not God, and

First,

27. That feares not God. First, by not caring for Gods displeasure, so he might escape Gods punishment.

Secondly, by comming into Gods presence constantly, without any awefull regard of Gods

Majeffie.

ot

ot

Thirdly, by sinning in secret with all securitie, being onely carefull to avoid the eyes of men.

Fourthly, by contempt of the threatning of Ged in his Word.

28. That is dead in trespasses and sinnes, Eph. 2.1, 2 that can be guilty of many and monstrous crimes, and as if he were a dead man, continues under the burden of them without sorrow, or feare, or remorse, or care of amendment, Eph. 2.1.

29. The Apostle Paul puts a number of offenders in divers grosse sinnes, into a Catalogue, and pronounceth of them all, that without repentance they cannot inherite the Kingdome of Heaven, 1 Cor. 9, 6. Fornica-

28 That is dead in finne.

29. That is guilty of any of the finnes in the Apofiles Catalogue.

tors,

tors, Idolaters, Adulterers, the Effeminate, Sodomites, Theeves, Covetous persons, Drunkards, Revilers, and Extortioners: and fo in the Galatians.

30. That cannet repent.

20. All those that cannot repent, that is, fuch as cannot pray, nor confesse their sinnes to God, nor bewayle them, nor any way fet themselves soundly to reforme them.

#### CHAP. II.

Containing the Signes of Hypocrites.

Hus of the markes of notorious and wicked men. The fignes by which Hypocrites may be knowne, follow; and thefe are of two forts:

Two fores of these fignes.

First, such as describe them fo, that themselves may thereby know themselves.

Secondly, fuch as give occasion to men to feare their found-

nesse

nesse, and shew, that they are likely to fall away, though for the present they make shew and profession of religion, and doe escape much of that filthinesse, which is in the outward lives of others.

For the first, these are the signes

of an hypocrite.

I. To professe Gods Covenant with his month; and denie it in his

workes, Pfal. 50. 16.

2 To doe his workes of purpose to be seene of men, when he might concease the knowledge of them, and doth this of purpose, chiefly because he would have the praise and applause of men, not seeking the approbation, or praise of God, Matt. 6. Rom. 2.29.

3. To make cleane the outside of the platter, and let the inside be foule; To be like a painted sepulcher: To avoide apparent outward faults, and yet to harbour a world of wickednesse in his heart, without any true repentance.

of hypo-

tance for it, Matth. 23.

4. To censure small matters in others, and be guilty of great crimes himselfe: To see a moate in another wans eye, and not to care to cast out the beame in his owne eyes, Matt. 7.

5. To pretend care of pietie towards God, and yet be unmercifull to men: or neglect works of mercy to the poore, that he is able to do, and yet unconsciona-

bly omits it, Iam 1.26.

6. To require many things of others in their practice, and yet make no conscience of observing them in his own practice: To binde heavie burthens upon other mens shoulders, and not to touch them with his owne singer, Matt. 23.

7. To arrogate to himselfe the titles of godlinesse, and yet envie and hate godlinesse in others, and endeavour to hinder them, or oppose them, that would enter into the kingdome of Heaven,

Matth

Matthew 23.

8. To praise the dead, or the abfent fervants of God, and yet despise and persecute such of Gods faithfull servants, as are set over them, and to disobey them, Mat. 23.

9. To speak faire to mens faces, and behinde their backes to revile

and flander them.

10. To draw neere to God with his lips, when his heart is farre from him: In the daily service of God to allow himself in the babit of distractions, making no conscience to worship God in his spirit, Efa. 29. 13.

11. Never in secret to make conseience of prayer to God; and not to cry to God, except it be in sicknelle, or great adversity; dis-regarding prayer in health and prosperity, Iob Chap. 27.

verf. 9, 10.

12. With prophannesse to neglect Gods Commandements, and to be only diligent to urge and observe mens precepts, or the traditions of men, Mat. 15.

i 3. To punish, or reprove sin in some, because he hates them; or to forbeare reproofes or punishments of others, because he feares or favours them.

#### CHAP, III

Containing the signes of such as are likely to be unsound, and will not hold out.

Thus of the first fort of signes of hypocrites: Now follow such profitable signes of hypocrites, as men may take notice of, and do usually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion above the common fort of people; these are likely to be unsound, and not to hold out:

I. That

of an unfound Professor. 1. That joyne not themselves to Gods people, but forbeare constantly, or forsake apparently their fellowship, Hebrenes 10. 24. 25.

2. That are not carefull and desirous to reforme their housholds, and to set up Gods worship in their Families; that are good abroad, but practise not godlinesse at home.

3. That customarily live in any sin known to be so to themselves, without sorrow or amendment, whether it be in
their particular calling, or generall conversation.

4. That constantly and with delight choose out ungodly men to be their chiefe companians and friends.

of the vanities of the world, and will not be reclaimed from their excesses, or offences that way.

6. That are stiffe-necked, and L3 will

will not abide reproofe and admonition, but shew themselves conceited, and felfe willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet have some notable faults in themselves, which they make no conscience of.

8. They are swift to speake and full of words, and forward to expresse their master-like conceits, when they neither have calling, nor fitnesse, nor power of the holy Ghoft. The language of an humble Christian, that hath true grace, differs wonderfully from the emptie and impertinent language of an hypocrite, who is seldome afflicted with efficacie of matter.

9. That lives inordinately, being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and sothfull in the

duties

Note.

duties of his calling.

- 10. That is more vexed for want of respect from others, then for his owne disabilities in his conversation.
- To That feemes glad of the company of some that feare God, but cannot abide others, either for the meannesse of their place, or because the world contemnes them, (though without cause, and though there be no just exception against their sinceritie.) They that have religion in respect of persons, love not any for religion sake.
- 12. That lives customarily in the sinne of swearing, or lying.

13. That is carelesse of the fanctification of Gods Sabbath.

- 14. That hath had no manner of affliction of spirit for particular sinnes.
- 15. That is pertinacious in the defence of gainfull and delightfull finnes.

L4 16. That

16. That confirmes himselfe in the customarily neglect of some of Gods ordinances, either publike, or private.

# CHAP. IIII.

Shewing unto the wicked the hope to be saved, if the faith be not in bimselfe.

Hitherto 'of the signes of wicked men, who must be perswaded to abide the triall without despaire; for the signes doe not shew them, that they cannot be saved; but onely, that for the present they are not in the estate of salvation actually; which though it may, and ought to be grievous unto them, to consider in what fearfull miserie and sinne they live in: yet they have reason to know and believe, that they may be saved as well as others: yea the acknowledgment

of

of their misery is one step to falvation.

Now that wicked men may not die, but take a course to bee faved, two things are by them to be attained; first, the arguments of hope, that prove they may bee faved, and that there is remedie for their miserie. Secondly, the rules, that shew them what they must doe, which being done, they may be certaine of their salvation.

For the first, that they may bee faved, these things may hopefully

affure :

That God hath sworne, that he desires not that the wicked should die, but rather that he should turne from his evill mayes, and live, Ezek. 18. 32.

2. That God hath with fingular patience borne with him all this while, and hath not laid him beneath for all his finnes, who long fince deferved hell; and the Lord hath taught it too, that hee

Arguments of hope.

I Gods oath.

2 Gods patience,

is patience, that men might repent and be faved, Rom. 2.4. 2 Peter 3.

The offer of grace to all. 3. That God offers his grace to all, and hath made no exception against any particular man, and therefore why shouldest thou except thy selfe from salvation, when Gods grace is tendred to thee as well as others? God sends his Gospelto every creature, even to all Nations, Marke Chap. 16. ver. 15.

4 Sufficient fatisfaction made by Christ. 4. That God hath sent his owne Sonne to be a sufficient sacrifice and propitiation for the sinnes of men. He is the Lambe of God, that taketh away the sinnes of the world, Iohn I. Romanes 3. 25. I Iohn 2. I and in whom God is well pleased, and would have all men know, that he is content to take satisfaction from Christ, Matth. 3.

5. The meanes continued:

5. That God hathplaced them in the visible Courch, and doth yet continue the meanes that is

able

able to fave their foules, Acts 20.

6. That God hath declared himselfe concerning sinne that there is one onely sinne that in it selfe is simply unpardonable: all

the rest may be forgiven.

7. That God hath saved as great sinners as they such as were Manasses, Mary Magdalen, David, Paul. Many amongst the Gorinthians were fornicators, drunkards raylers, and the like, yet were justified, sanctified, and saved, I Cor. 6. 10, 11. And these have obtained mercy, that in them Iesus Christ might shew forth all long-suffering, for a patterne to them which should afterwards believe to everlasting life, I Tim. 1.13, 16.

6. One only fin unpardonable.

As great finners faved.

CHAP.

#### CHAP. V.

Shewes how Faith may be gotten.

HE rules of directions follow, This then is the question: What should a man do that he may be fure of his falvation, the man, I fay, that for the present doth not find the grace of Christ in his heart ? I answer: That his principall care must be, to use all meanes to get the graces of the godly Christian formed in his heart: And herein the Lord hath shewed unto men singular mercy, that as he hath shewed his waies in his Word, how his fervants may difeerne the graces, that are fo many fignes and pledges of Gods love, and their owne falvation, fo hath hee in the same word laid downe cleere directions that shew how every grace may be attained, and formed, and nourished in the hearts of men. And

And first I will begin with Faith; And the question is, What should a man doe that he might attaine Faith?

He that would believe, must Answ. observe these rules:

16 He must in the first place betake himselfe to Gods promiles: For without the promise of grace, it is impossible Faith should ever be formed aright in a man, he must labour to see what the Lord faith distinctly unto sinners: I will instance in that one promise, John 3. 16. God so loved the world, that he gave his onely begotten Sonne, that who soever beleeved in him, should not perift, but have life everlasting. Now his care must be, seriously to marke, and cleerely to understand Gods meaning, which in this promise is to assure salvation to any in the world that will believe in Christ.

2. He must then confider Gods commandement concerning faith, that

I He must confider of Gods promifes.

2 He must take notice of Gods commandement to beleeve.

that doth God require him to beleeve: and is so farre from being displeased with him for beleeving in Christ, that for this cause hee will damne him in hell if hee beleeve not, Iohn 3. 18. 1 Iohn 3. 23. He doth as exactly require us to relye upon this course of salvation by Iesus Christ, as he doth require any thing of us in the morall Law: and as we ought not to sweare, or commit adultery, or steale; so ought we not to dare to live with-out beleefe in Iesus Christ.

3. He must pray for faith. 3. Hee must pray heartily to God, to give him a heart to beleeve, and to forme faith in him; for faith is the gift of God, Ephe.

2. 8. Hee should pray over the promises, and beseech God to incline his heart to rest upon them, as the best treasures in the world: cry unto the Lord, Lord helpe my unbeleefe.

4. He must renounce his owne righteousnesse.

4. Hee must absolutely lay aside all thought of his owner righteens-

righteonsnesse by the workes-of the Law, and looke onely to Iesus Christ, and the righteoufnesse in him, else he will faile of the righteousnesse of God, Rom. 10. 3.

5. Hee must waite upon the powerfull preaching of the Goffell, as the onely outward ordinary meanes to beget faith, offering his soule daily unto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the ministery of the Word, knowing that from this ordinance of God, he is to expect the gift of faith: he should betake himselfe to it, with resolution to waite with daily expectation, till the Lord be pleased to send the Holy Ghost into his heart. And this is a generall rule for this and all other graces of the Spirit : as men love their owne foules, fo they must provide to live where the Word of God is preached constantly, and in the power of it: for

5. He must waite upon the Word preached.

for from thence they shall receive unspeakeable helpe and furtherance in all the wayes of God, Rom. 10, 14.

## CHAP. VI.

Shewing how true humiliation may be attained.

Hus of Faith. In the next place, hee must labour for true and found humiliation for his fins : and to this end he must diflindly strive to get formed in him two things: I. poverty of spirit; 2. godly forrow: for to thefe two belong all the branches of true humiliation.

For the attaining of spirituall poverty, these rules are of great

ufe.

First, make a Catalogue of thy finnes, which thou maieft doe, either by memory or by booke. By memory thus : Goe afide, fet thy foule

I Gather a Catologue of thy fins either by memory,

foule before the Lord, as if thou were presently to be judged of him; call to minde particularly whatfoever thou eanst remember by thy felfe : confider thy want, thy omissions, and commissions of evill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne foule, and disposition, thoughts, affections, words or deeds. Thou maiest then see an armie of rebellious evils thou hast beene guilty of. By book thus: Procure thee the labour of some reverend Divine, that hath briefly gathered the fins of every commandement; and from thence gather out fo many finnes as thou knowest by thy selfer that thou hast been guilty of: lay those fins daily before thy conscience, and confider how many wayes thou haft made thy felfe guilty.

Secondly, consider then the justice of God, how he hateth all sinner which thou maiest be assu-

Or by

Confider Gods justice.

red

red of, if thou remember how he plagued our first parents, the old world, Sodom and Gomorrha: how fearefully he neglected the Gentiles, cast off the Iewes; year how he spared not his owne Sonne Iesus Christ, when he became a surety for other mens sinnes.

Thirdly, think of the terrible woes, and threatnings, and curfes which are denounced every where in Scripture against such offences as thou art guilty of.

Fourthly, force upon thy selfe the remembrance of thy latter end, and thy appearance before the tribunal feat of Christ, to receive according to all that then hast done in the sless.

Fifthly, observe with what judgement the Lord every day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by speciall and particular calamities.

Sixtly, above all things, mark with all thy heart Gods goodnesse

3 Think of his threatnings.

4. Remember thy latter end.

5. Observe Gods judgements upon the wicked.

6. Especially Gods goodnesse to thee. nesse to thee in particular, in enduring all this at thy hands, his blessings of all forts dayly bestowed upon thee, chiefely his mercie offered to thee in Iesus Christ, that can be content to forgive thee all thy debts, so thou be forry and weary of offending. Nothing can more breake thy heart, then to observe how God dealeth with thee, even with thee in particular, that hast deserved so much evill at his hands.

Seventhly, Trie thy selfe by a particular examination of thine owne estate, by every particular of the Signes of Gods children, and then thou maiest see, what a poore creature thou art, what shew soever thou makest in the world, and what naturall gifts or praises soever thou hast: for then thou shalt finde how exceeding emptie thy heart is of solid gifts and the best graces, and that many a poore creature, that maketh little

7 Try thy felfe by the fignes.

humble

heart of God.

8 Beg an

little shew in the world, hath an heart better graced by farre then thine.

Eightly, thou must be gheartily an humble heart of God, and a greater discerning of thine own vilenes. The Lord will be sought unto, and he is ready to be found if thou seek him constantly, and diligently. It is not a small work to break the pride and stoninesse of thy heart: it needs power from above.

9 Live under a fearching ministery. Ninthly, Provide to live, if it may be, under a forceable ministery, where thou mayest heare such doctrine daily as will search thy heart, and ransack thy life, where thou maist feele the Word of God go down into heart and reines.

To Watch against the things thou art naturally proud of.

Tenthly, Mark what things they are, which by nature thou art proud of, and labour feriously both by arguments and restraint, to alienate thy affection from them: In particular, take heed of

the

the fnare that is in gay Clothes, delicious fare, worldly titles, and the like.

Eleventhly, Shun and avoide with detestation the flatterer, and seek unto thee a righteous companion, that may smite thee for thy fallings, and reprove thee, and not hate thee in his heart.

Twelfthly, Labour to keepe in thy memory and thoughts, fix, or eight, or more, or fewer of thy faults, that thou wouldest be more ashamed of, and hast more offended in, and compell thy selfe daily to remember them: this will wonderfully doe thee good, and tame thy pride, and make thee more meek, and more tractable, and mercifull all the day after thou hast duly thought of them.

Thus of the way how to get thy fpirit to be truly poore and humble.

The next question is, What a man should doe to get a soft heart and true godlie forrow, that he might

11 Avoid the flatterer.

fill of fome of thy worst fruits.

Queft.

Aufw.

Confider Gods pro-

mise about

a foft heart.

might be able to mourne for his finnes before God.

I. He must first consider of Gods promises, who hath bound himself by covenant to take away the ftony heart, and give an heart of flesh unto them that feek unto him for it, Ezech. 36. 16.

2 Daily confesse thy finnes to God. and beg COLLOM.

2. He must daily in the best words he can, keep a constant sourse in the confession of his finnes before God, begging of God with all importunity this mercy, that he would melt and foften his heart; and refolve, that he would never stand before the Lord, but he would remember this petition alwayes judging himself, giving glory to God. It may be the Lord will heare at the first or second time of prayer: but if he doe not, thou must resolve to watch and pray still, without limiting God to the time of effecting thy defire, as knowing that it ought not to feeme grievous unto thee, that work what thou prayest for, considering how long the-Lord hath called upon thee, and thou didst not answer; and withall, the Lord is well pleased with these preparations in thy heart, and accepts thy endeavour to mourne, because thou canst not mourne.

3. He must observe how the Lord deales with him in prayer, and be fure withall thankfullnesse to acknowledge any mercy God fhewes him in pryaer; as if hee make him willing to pray, or give him words in prayer, or let him feele any joy in the time of prayer, or that he finde his heart in any degree to melt : he should be wonderfull thankfull, if he can get but one teare in prayer, or that he finde his heart in any degree to melt : and this observation of Gods goodnesse letting him know, that hee regards his particular requests, will melt his heart

3 Bee thankfull for every mercy in prayer. heart indeed further, and perhaps fet him all on a flame in defires to praise God, and to abase himselfe even to the dust before the Lord, Hos. 14. 3. 1 Thes. 5. 18.

4Acknow ledge thy faults to other.

4. That rule of the Apostle Iames is sometimes of singular use in this case of breeding soft-nesse of heart, and that is, acknowledging your sinnes one to another: when in secret wee make our moanes to wise and mercifull Christians, and shame our selves for our special offences, it many times hath melting of heart joyned with it: so as that heart, that before seemed hardned and drie, now easily dissolves into teares, Iam. 5. 16.

5 Go into the house of mourning. 5. To go into the house of monrning, may be in this case profitable; resort to such as be in sorrow for the hand of God upon them, especially such as mourn through the affliction of their spirits: converse with humble and tenderhearted Christians, Eccl. 7. 1.

6. In

6. In all the services of God be fure to draw neere to God. and keepe thy minde from distraction and hypocrisis: The Sun cannot have such force to melt the waxe, as the beames of Gods presence have to melt the heart, sames 4.6, 7, 8.

6. Take heed of distraction in Gods fervice.

7. The Apostle Paul being a sturdie Pharisee, had his heart beaten to powder with the seare of the tenth Commandement, that told him, Hee must not lust. The knowledge and consideration of the aboundance of sinneguistinesse he hath drawne upon himselfe by the inward fruits of his evill nature, kil'd him outright, brake his pride, and mortissed him, as he at large repeates, Rom. 7.

7 Study the tenthcommandment

8. Remember the passion of thy Saviour, the poverty, banishment, ignominie, temptation; the apprehension, forsaking, arraignment, condemning, and cruell death which he suffered for thy

ber the for rowes of Christ for thy sinne.

M

finnes:

9. Get of there to pray for thee. finnes: Looke upon him that was pierced for thy sake. Zach. 2. 10.

9. If of thy selfe thou canst not yet attaine unto sorrow for thy sinnes, get some godly Christian, that is endued with the gift of praier, to joyne with thee in private, that so the Lord may bee pleased to grant in Heaven, what we of him doe aske on earth.

10. Vie falting. faile, then set a day apart by fasting; for the day of a fast was called the day of afflicting or humbling
the soule, Lev. 16. 29. both because
it was the maine dutie to be driven after on that day, and besides,
because the Lord usually did blesse
his owne ordinance so, as he gave
an humbled heart to those that
sought it of him.

CHAP.

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### CHAP. VII.

Shewing how the Spirit of adoption may be attained, and also how the severall gifts of the Spirit may be framed in us.

Hus of humiliation: It followeth that I shew how hee may attaine to the other sacred gitts which are markes of a godly man: as in the first sort of gifts, how he may attaine to the love of the Word, the gift of prayer, the seare of God, the love of his enemies, and the desire of the comming of Christ: But before I enter upon these, it is necessary to shew him how he may attaine the Spirit of Adoption, which is necessary for these and all other graces.

And concerning the Spirit of Adoption, if any aske how it may be attained: Or rather how it may bee stirred up in us, that we may feele his working in us?

How the Spirit of Adoption may be

M 2

Anfw.
1 He must pray for it.

I answer, That he is had and stirred up by invocation. God is pleased to declare himselfe willing, and ready to bestow his Holly Spirit upon men, If they aske him of him by hearty praier. Hee that hath given us his Sonne, will not deny us the Spirit of his Soune, to be given into our hearts, Gal. 4. 6. And this our Saviour Christ assures unto us in the Parable, Luke 11.

9. And I say unto you, Aske and it shall be given you: Seeke, and yee shall find: Knocke and it shall be opened unto you.

10. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be

opened.

of any of you that is a Father, will he give him a Stone? Or if he as ke a Fish, will he for a Fish give him a Serpent?

12. Or if he aske an Egge, will

he give him a Scorpion ?

13. If

13. If ye then, which are evill, can give good gifts unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?

2. We must wait upon the preaching of the Gospell, where the Holy Ghost usually falls up-

on the hearts of men.

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3. When we feele the motions of the Spirit knocking at our hearts, or any way surprising us, we must with all readinesse open the doores of our hearts, that the King of Glory by his Spirit may enter into us.

The next question is then, What we should doe to get and preserve in us the constant love to the Word?

2. The answer is, First, that we should seek to settle our selves under the powerfull preaching of the Word; even such a ministery, as doth set out the Glory of the truth, and of the Kingdome of Iesus Christ.

M 3 2. We

2 Wait upon preaching.

3 Cherish the motions of the Spirit,

Quest. How we may get a love to the Word

Answ.

1 Settle under a powerfull ministery.

Parbad !

2 Pray God to quicken thee.

2 Take heed of worldly cares.

4 And of perionall discord with fuch as feare God.

2. We must make conscience of it to pray unto God to quicken us, and inflame our hearts to the love of his Lawes, as David often did, Pfa'. 119.

3. Take heed of excessive cares, and the over-reaching of defires in the emploiments of the world, or the immoderate use of worldly delights; for those cheake the feed of the Word, and alienate the affections from it; and fo doth any groffe or beloved fin, Heb. 3. Matth. 12.

4. Take heed also of personall discord with such as feare God, especially with thy Teachers; for this doch by fecret degrees make the heart carelesse and negligent, and in some things wilfull; and if it be not looked to in time, will bring men from the liking of the Word, as they have been drawne from the liking of fuch as leve the Word.

5 And of ungodly company.

5. Take heed of ungodly company: For in such companie is quenched f

quenched the sparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are best excited, Pfal. 119. 115.

6. Such as finde some beginnings of defire after the Word, and liking to it, must take heed, that they estrange not themfelves from the exercises thereof: For if they heare, or reade but now and then; either the heart will never be throughly heated, or if it be, it will easily waxe cold again : and yet herein some are to be warned to take heed of disordered excesse; for that will breed dulnesse, as well as neglect: As when they will reade daily for divers houres; or when they provide unto themselves an heape of Teachers, as fome that live in great Cities, think it religion to heare all forts of men, and all the Sermons can be come unto: As if the power of godlinesse lay onely in M 4

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6 And of neglect of the increase thereof.

Or exceffe

7 Practife what thou hearest. the use of the meanes of godlinesse.

7. We must practise what we heare, and labour to shew forth the fruit of the doctrine. He that would be in love with husbandry, must sow his seed in his ground, and then the gaine of the Harvest will still allure him to like the Trade. If we be fruitlesse hearers of the Word, we cannot love it: if we doe, it will be but for a stash, or small time.

To attain the gift of prayer. I Pray God to teach thee. Thus of the love to the Word, He that would learne to pray, must follow these directions:

1. He must goe to God in the Name of Christ, and beseech him to give him words, and by his Spirit teach him to pray. It is God onely can make a man speake a pure Language; For hee onely can instruct the heart of man, and endue it with this heavenly gift, Romanes 8, 26. Ephesians 6.18.

joyne himselse to such as call upon the Name of the Lord with a pure heart, especially in the dayes of their humiliation, 2. Timothie 2, 22.

3. There are three diffinct things which a man may with fingular profit propound unto himselfe in his prayers: Confession of sinnes: Petition for grace: and thanks-giving for mercies received. Now the weakest Christian may be, through Gods blessing, comfortably turnished for his owne particular, if hee take such a course as this; to goe aside, and with all secrecie and attention of heart before the Lord, aske himselfe these three Questions.

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ted, which either now do trouble me, or if I were to die, would make mee afraid? Let him fet them downe in a paper, or in his memorie distinctly, till he

2 loyne with fuch as can pray.

3 How he may furnith himielfe in every part of prayer.

Three Queltions.

M 5

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can bethink himselse of no more. It is no greater matter for the order how he sets them downe, so he be sure he have the chiefe sinnes in which he daily offends,

or hath offended.

2. What would I have the Lord doe for me, if I might have what I wish? let him fet the particulars downe, till he can remember no more. As for example, I would have him forgive me my finnes, and I would have him give me strength against such and such finnes, and I would have him give me Faith and affurance; and I would have him give me Heaven when I die; and fo goe on with all the things he feeles a defire in his heart to feek of God, till he can remember no more: and if at any other time he remember some speciall thing, which he would further have, which he hath not in his Catalogue, let him fer it down, as from time to time he fees caufe.

3. What

3. What special savours hath God shewed to me which I see I ought to take special notice of Let him set them down distinctly, whether they be deliverances, or such and such spirituall or outward mercies, preserving the memory principally of the chiefest of them.

Now when hee hath thus furnished these three heads with things that in particular concerne himselfe, they being all matters of weight, he must now. carry these things, or the chiefe of them in his minde, and frame his heart to speake to God in the best words he can get, to fignifie. his detestation of those finnes, his humble request for those Graces, and his unfained thankfulnefle for those bleffings. Howfoever he may be rude or unperfect in his Language about these at the first, yet exercise will bring. him to a ripeneffe; and by this course he shall be sure to speake of :

of things that concerne himfelfe neerely; and that God which hath taught Parents to regard the unperfect language of their little Children when they begin to speak unto them, will himselfe much more delight to heare the defires of his Servants, that are grieved, that they cannot speake in a better fort unto him. The profit and comfort of this course will appeare by experience to be exceeding great : besides, it is an easie way, where there is in any a true defire to be at the paines to learne this Language of speaking to GOD by prayer; and Gods Spirit will helpe and teach the poore Christian, and draw his petitions for him, and prompt kim both with words and affections : And the Christian must know this, that when he hath confessed his sinnes, and shewed what he would have God doe for him, with the best words he could in the truth of his heart.

he hath made a most effectuall prayer to God.

Thus of prayer.

The awefull feare of God, and the reverent dreading of God, may be gotten and encreased in us, if we throughly remember and deeply ponder upon:

1. The surpassing glorie, and transcendent excellencie and perfection of his Nature, his absolute puritie and exact justice, and

Holinesse.

2. The wonderfull workes of God, especially those standing miracles shewed in the hanging of this mighty earth, and those huge heapes of water in the cloudes, and the bounding of these mighty Seas, and such like.

3. His fearefull threatnings of all forts of woes against the trans-

greffions of men.

4. The terrour of the last day, and the dreadfulnesse of death and Iudgement.

5. The fearefull and fudden judge-

How the feare of God may be begotten in us. judgements which have fallen upon wicked men; either recorded in Scripture, or reported in Histories, or observed in experience.

6. Especially, if we think much and feriously of the great goodnesse of God to us, how he hath friven with us to overcome

us with his mercies.

How love to our cnemies : may be excited.

Thus of the feare of God. We should strive to slir up in us affection and love to our very enemies, by fuch considerations as thefe :

- I. Because Christ, to whom we are infinitely bound, hath exprefly charged us to look to this; That we do love our enemies; and therfore for his fake we should denie our felves, and our own corrupt desires and affections, and strive to shew the truth of our love even towards them that hate and perfecute us.
- 2. There is none so wicked, but they have something good

in them, and worthy to be respected.

3. Our enemies dee us good, though they intend it not; wee ought to like the very rod that mends us, and regard the water that washeth us white, and make much of the stone that tries us. and the glasse that shewes us our spots, and not missike the tents that fearch our wounds.

4. If ever God turne their hearts, they will be effectuall inthruments of our praise and Gods glorie in the day of their visitation, they will not willingly beare the shame of their owne sinfull oppositions.

I forbeare to fet downe the directions for the attainement of the love of the appearing of Christ, because I have at large handled that point in the Treatise of the Cure of the feare of

Death

CHAP.

### CHAP. VIII.

Thus of the directions that concerne the first sort of gifts: concerning the attainment of the other graces, the directions now follow.

How to increase faving know-ledge.

r He must be wise for himselfe.

2 He must study only profitable, things, And first for the attainment of saying knowledge, and the increase of it, these directions are of excellent use:

I. In hearing or reading the Scriptures, he must be wife for himselfe, that is, marke distinctly what he heareth or readeth, that may especially concerne himselfe, Prov. 9. 1 2.

2. He must studie those things exactly, which most concerne him, avoide vaine questions, and fruitlesse contemplations, and vaine janglings, and controversies: he must especially labour to know Gods Nature aright, and the distinct manner of Gods true worship.

he must study to know his owne particular offences, and Christ crucifled as his Saviour, with the benefits of his mediation, and the necessary things that concerne his owne Justification, Sanctification, and finall Salvation.

3. He must redeeme the time, and by forecast and order, provide so, that some time may be daily allowed for holy studies to recover his former time lost.

4. Hee must enquire and take comfell, hee must take heed of smothering his doubts, but must carefully seek satisfaction to his conscience, as occasion ariseth. There is more profit in this rule, then many Christians are aware of.

5. Hee must take heed of consulting with sless and blond: he must not regard other mens c-pinions, or his owne carnall reason; but resolve to give the glory

3 He must redeeme the time.

4 He must propound his doubts.

5 He must not consult with stesh and blond. to Gods Word, fo as to submit bimselfe to what he shall finde therein required to be beleeved, or done, or avoided.

Other Rules he may finde in the directions for the privat reading of the Scriptures: as also in the Rules of life.

Thus of faving Knowledge.

That thou mayest inflame in thy heart the love of God:

1. Thou must avoid with spe-

ciall care, thefe things:

First, Forgetfulnesse of God; Thou must not dare to go whole daies, or weekes without communion with God, or remem-

bring his holy presence.

Secondly, the love of the World, Wee cannot love the Father, while our hearts dote upon any earthly thing. Of necessitie some degree of the contempt of the world must be bred in us, before we can love God.

2. We must labour for a distruct knowledge of the dreadfull prayses

How the love of God may be wronght in thee. I Thou must avoid forgetfulnesse of God, and the love of the world.

2 Thou must study Gods praises. workes, as they are described in the Scriptures, or may be observed by experience. This is a needfull direction and miserably neglected.

3. We must frequent his kouse; especially when his glorie doth shine in the power of his Ordi-

nances in his Sanctuary.

4. We should especially studie the mercies of God, and all the good things he hath promised, or given unto us, that we may after a solid manner cause our hearts to know how infinitely we stand bound to God.

5. We should observe carefully and daily, our owne sinfulnes, and vilenesse, and unworthinesse: For unlesse we cast out our selfe-love, we shall never get in the true love

of God.

6. Wee should pray much; for an holy course in prayer doth breed in men a wonderfull love of God; and admiration of that

3 Thou mult frequent his house.

4 Thou must study Gods mercy.

5 Thou must obferve thy daily infirmities.

6. Thou must pray much.

7 Thou must refort to experienced Christians

8 Thou must behave thy setse lovingly towards the godly.

What we must doe to get the love of the godly.

1 Avoid the company of the wicked fellowship, which thereby they have with God.

7. We should resort often to such as use to speake much of the praises of God, and mark the experience of Gods wonderfull providence, or the glory of his Word.

8. It will much further the love of God, to get and increase in us a loving respect of, and behaviour towards such as feare God and beare his image.

Thus of the love of God.

Concerning the love of the brethren, two questions may be demanded: The one, what we must doe to get a hearty love to the godly: and the other, what we must doe to preserve it when it is gotten.

For the first, he that would heartily be affected towards all the godly with a brotherly love, must observe these Rules.

I. He must not haunt with vicious persons, nor goe with dissemblers. femblers, nor hold needleffe fociety with fuch as hate godlinesse and godly persons, Pfalme 26. 4,

2. He must much meditate of Gods love to him, and of the great things were done by Iesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull love that God and Christ do beare to true Christians, and how glorious they shall be in the kingdome of Heaven.

2 Meditate much of Gods love to us,

The arguments taken from Gods love to us or Christs suffering for us, are often used in the first Epistle of Iohn, to perswade us to the love of the brethren; as I Iohn 4. 8, 9, 10, 11, 12. Psalme 19.2, 3.

3. Hee must take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee love the godly: with an utter disclaming of him, if hee doe not love

3 Confider Gods commandemét love them, I Iohn 3.10, 11, 12, 13. For the fecond, That he would

continue and increase, & abound in love.

For the prefervatio of our love three things must be looked to.

1. He must seeke, & hold, and not forfake the fellowship that hee hath with the godly in the Gospell, but make them the constant companions of his life, Heb. 10.25.

2. When he finds his affections stirred up, he must make use of all opportunities, by his deeds to shew the fruits of his love upon all occasions of mercy and wel!doing, else affections will die in him. The fruits of righteousnesse must be sowed by practice, I John 3. 18. If affection be onely in thew, or in words, or in the conceptions of the heart, and be not expressed and made fast by the engagements of practice, it will much decay, if not wholly be loft.

3. He mult by all meanes take heed of discord with any of them, Ariving with a resolution to take

things

things in the best part, to believe all things, and endure all things, suffering long without envy, or rejoying in iniquitie; doing all things with out reasonings or murmurings, or censuring or complaning; avoiding vaine janglings and selfeconceitednesse, begging of God an ability to beare with the infirmities of others. See further directions about this point

ctions about this point, in the Rules of Life.

CHAP.

#### CHAP. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the minde. Now it followeth to shew what thou must doe that in all thy waies thou mightest walke uprightly, and attaine unto sound sincerity of heart and life.

How found fincerity of conversation may be formed in thee.

HEE that would walke uprightly, or take a found course to continue in his uprightnesse, must earnestly look to these rules:

1. If they hast beene guilty of any grosse sinne, know it is unpossible thy heart should be upright, till thou hast with speciall repentance humbled thy selfe before God for thy sinne; and that also by conscionable practice thou keep thy selfe from the great transgression, Psalme 19.

2. Thou

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2. Thou must in a speciall manner watch and strive against hypocrise, and that in two things chiefly : First, that in the fetting out into religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods fervice thou by all meanes avoid distractions, and so resist and check thy pronenesse of heart thereunto, judging thy felfe feverely, when thou so offendest, till thou be able in some happy degree to serve God with thy Spirit as well as with thy bodie. The habit of diffembling with God is extremely dangerous.

3. In thy conversation take heed of that fearfull carelesnesse of the most men, shewed in the known and wilfull practice of sinne, upon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how gainfull soever they might be to thee; thou mayest together with uprightnesse lose the Kingdome

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of heaven, for daring so wilfully to breake one of those little commandements, Mat. 5.19. Take heed in generall of a stiffe and wilfull heart: they are seldome upright, that are heady and peremptory, and hard to be perswaded, Iam. 3.17. Prov. 21.29. Heb. 2.4.

4. As much as may be, accufrome thy heart to be observing of Gods presence, walk, as before

him, Gen. 17.2.

5. Yeeld thy selfe over to be wholly guided by Gods Word; Without knowledge the minde cannot be good, Prov. 19. 2. and he that walketh according to this rule, shall have peace in his heart and conscience, Gal 6. 16. Let Gods Law be the light for thy feet, and the lanthorne for thy paths, Psalme 119. Labour therefore to get a particular warrant for the law-tulnesse of thy practice in the occasions of thy calling, either generall or particular: where thou doubtest

doubtest enquire, so shalt thou walk in a fure way, and delight thy selfe in much peace.

6. Take heede of idlenesse, and provide to walk faithfully and diligently in some honest cal-

ling of life.

7. Be sure thou hold a constant course of confession of thy sinnes to God, and do it without hiding or extenuating; judging thy selfe for every knowne sinne, and especially praying against, and resisting the sinne thou art most prone unto.

8. Be not well pleased with thy selfe, till thou canst approve thy care to be good at home, as well as abroad; look to this rule, and take heed of frowardnesse, and perverse behaviour in thy family. Thou wilt hardly get any comfortable evidence, that thou art sound at heart, if the usuall family sinnes reigne in thee.

9. Thou mightest wonderfully advance, and establish upright-

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nesse of heart in thee, if thou wouldest earefully but acknowledge this honour to God in his Word, that whenfoever thou didft feele thy confeience wounded, or smitten for any particular offence by the Word of God, that then without delay thou wouldst in fecret go to God, and humble thy felfe by confession, and from that time forward remember to strive against that sinne: And so likewise when God with some speciall glory of his truth doth affect thee in the hearing of some needfull duty to be done, not to dare to delay, but haste to the obedience of that good Word of God.

FINIS.

# PROMISES.

OR

A TREATISE SHEWING
howa godly Christian may support
his heart with comfort,

Against all the distresses which by reafon of any afflictions or temptations can be all him in his life:

Containing all the most comfortable places through the whole Bible orderly digested:

By N. B I F I E L D, late Preacher of Gods Word at Isleworth in MIDDLESEX.



LONDON,

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# PROMISES



TO THE MUCH Honored and right worthy, Sr William Throgmorton, Knight and Baronet, and Sr Francis Darcy Knight: N. Bifield wisheth the increase of all Grace and happineffe that accompanieth the love of the Lord Jesus in finceritie.

F the many crosses & temptations, with which the life of all men, even the most godly, is distressed, be seriously weighed, and withall the great disconsolatio that too often surpriset it the hearts of most Christians, be copassionately thought on: and if withall the singular

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glory

glory of a godly mind framed unto unmoveable rest, and stedfast contentment, bee throughly conceived of; it cannot but bee manifest, that if a way may bee shewed how a Christian may fill his heart with comfort in any condition he can fall into, in respect of affliction, that such a course is profitable, & all ought to take notice of it, and with all care and paines employ them-Selves about it. This by Gods afsistance upon apparent grounds of Scripture I have endevoured to shew in this Treatise, and doubt not but by experience humble and godly Christians will finde much refreshing and establishment of heart, if they apply themselves distinctly and diligently to draw of the water of life, out of those wels of salvation,

vation, opened for them every where in this rule of Gods pro-

mises.

This Treatise I present to your Worships, and under the countenance of your names, defire to commendit unto the Church of God: and this I am induced to doe for divers reasons: your forwardnesse in the profession of sincere religion for many yeeres, the publike service you have done in the country in the administration of Iustice, for the incouragement of the good, and reformation of ebuses, your great care from time to time, to plant painefull and profitable teachers in the places of your abode . together with the excellent gifts, with which God bath furnished your minds, deferve to be freely and publikely acknowledged in N5

the Church of God; and in mine owne particular I have beene fo many wayes obliged, that with much gladn: Te I embrace this eccasion, to let the world know my desire to be thankfull for the many helpes and furtherances my ministery bath received from the countenance and endevours of both your Worships, as occasion bath at any time bin offered. Desiring your acceptance hereof, and praying God to preserve you in his feare without off ence, till the day of Christ, and to enlarge in you thedefire and power of well-doing in all things, I end and rest, Isleworth, 020. 1618.

> Your Worships in the service of lesse Christ to be commanded,

> > N. Bifield.

## The chiefe Contents of this Booke.

Line Contents.

CHAP. I.

The drift of the whole Booke is, to show aboundant comfort against any distresse. p. 282

I we things taken for granted, viz. both the godly man shall be distressed, and also that comfort may be had in any distresse.

p. 284

The worth of those premises. p.

283.284.

To whom the promises belong. p. 284.

The nfe they will ferve for, being learned. p. 255. 286.

The infallibility of those promises, proved by 13. arguments. p. 288,

to 293. The promises sealed foure waies.

p. 291.

Six rules to be observed if we will profit by the promises. p. 29:.294.

CHAP. II.

Three forts of promises. p 205. | Sorts

Sorts of afflictions in which wee p. 296. 297. 298. need comfort.

CHAP. III.

13. Priviledges of the godly. p. 300, to 308.

CHAP. IV.

What is meant by outward affli-Etions. p. 300.

10. Arguments of consolation to Support us against outward afflictip. 310. to 316. ons.

CHAP. V.

Men need comfort against reproaches. p. 319.

12. Arguments of consolation a-CHAP. VI. gainst reproaches.

Many principall objections of the godly about reproaches answered. p. 3 28. to 335.

CHAP. VII.

Directions in the case of reproaches. p. 335 . to 336.

How the godly may comfort themselves in case of adversaries. p. 336.

to 342.

CHAP.

### C. A.P. IX.

3. Things taken for granted, about temptations. p. 343-344. Saturtempts us five maies. p.

344 345.

3. Sorts of temptations by suggekion. P. 346.347.

9. Occasions of temptations. p.

347. to 35 1.

#### CHAP. X.

How many wayes a godly man may comfort himselfe against temptetions.
p. 342. to 356.

Sixe things in Christ comfort us against temptations. p. 353:

354

How farre forth wee may pray against temptations. p. 356.

How we may know that we are not overcome of temptations. p. 356.

#### CHAP. XI.

Two forts of promises about infirmities. p. 358.

What is meant by infirmities. p.

359.

9. Arguments of consolation a-

against our daily infirmities, p. 360.

The goodnesse of Gods Nature showed in four ethings. p. 361.362.

Many things comfortable in Christ. 363.374.

9. Priviledges about infirmities, affured us in the Word. p. 365.

#### CHAP. XII.

Divers objections about our infirmities answered, p. 370. to 375.

About ignerance divers comfortable meditations. p. 373. 374.

The explication of two excellent places of Scripture, with the sundry answers of many objections met witkall in all these places, from p. 377. to 385.

#### CHAP. XIII.

Many consolations to support us against the feare of falling away, taken from the considerations,

1 Of God. p. 387. to 361. 2 Of Christ. p. 391. 392.

3 Ofour owne estate in grace. p.

392.

CHAP.

#### CHAP. XIIII.

e

"

5,

t

0

Three forts of most comfortable promises about prayer. p. 393. to the end of the Booke.

CHAP.

#### CHAP. I.

The Contents.

### Containing the preface.



Hedrift of this Treatife is, to shew a godly Christian (who is already assured of

Gods favour and knowes hee shall have abundant happines, when he dies, in heaven) how he may support his heart with sufficient contentment against all the miseries can assault him, from the time of his conversion, till his death. For this purpose I shall breake open a Mine of Treasure. For I intend from all parts of the book of God to select and set before thee those rich Promises, which God hath there recorded, to be as wells of comfort upon all occasions.

Two things of necessity must bee granted. The one is, That though we have gotten the assurance of Gods favour, and free-

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dome from the power and guilt of our fins; yet many things will still aile us, and oppose our consolation. We shall meet with temptations and afflictions of all forts, reproches, adversaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficultie or affliction, but in the Word of God we may have a sure consolation or direction for it, able every way abundantly to sustaine us.

But before I enter upon the unfolding of this great Roll of Promifes, I must preface about five things, which tend to make us

more fit to receive them.

First, it will be profitable for us to consider briefly the worth of the promises; they are called the unsearchable riches of Christ, to assure us that he is a very rich man that hath his heart stored with the promises of God well applied. The Apostle Peter saith, that they are great, and precious promises, which

The worth of the promises.
Esh. 3.6,9.

2 Pet. 1.4

Rom. 4.

Rom. 9.

Eph. 3.6.

To whom the promifes belong. which God hath given to us-Promises in our hearts, are better then pearles or precious Aones in our Chests. They are the inheritance God gives to his people in this life, and therfore they are called the beires of promise; a greater portion then any King on earth can give to his childe. The very keeping of the Records of thefe promifes, was a great prerogative to the Iewish nation : and it is accounted a singular happinesse for the Gentiles, that they may now partake of those promises. Little doe we know what wrong we doe to our foules, when we keepe them ignorant of the promises: and it is one of the greatest offices under the Sun, to dispense these promifes to man, 2 Tim. 1. 1 . Tit. 1. 1,2,3

Secondly, Before I enter upon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that have interest in them. For all unregenerate men, that live in

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their fins without repentance, are strangers from the Covenants of promise. The children of the bond-woman have no part in the Testament of Grace; only they that are Christs, have the benefit of the promises in Christ. The children of God are the heires of promise. Men must have godline fe, that have the promifes either of this life, or that to come. In short, all those that have repented them of their fins, and beleeve in Iefus Chrift, may come to these promises with large hearts, as knowing that they reade and heare that which they have cleare and full interest in.

Thirdly, Concerning the use these promises may be put unto all our life long. They will drive away griese, discouragement, or seares that at any time may seize upon us. They will sweeten all our afflictions. They will exceedingly nurse up and confirme our faith: and further, they will have a singular use in preserving us against

Eph. 2.12.

Gal.3.22. Heb.6.17.

1 Tim. 4.8.

The use of the promises.

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against the enticements of the profits, pleasures, and lusts of the world, and against the cares of this life. Our affections are the feet of our foules, and with the promises we may be dayly shod; to as neither thornie cares prick us, nor foule pleasures defile us, Eph. 6. The Gospel shews us still a better project, when the Devil or the world entice us. And a true reason why many times we are not able to refift enticements, is, because our hearts are not filled with the promises, which else would shew us so much sweetnesse, as all other things would feeme but base in comparison of them. When we are tempted with the pleasure of sinne, if we have not a more delightfull project to offer to our hearts, it is easie for us to be seduced. And further, these promises soundly studyed and laid up in our hearts, will breed cheerfulnesse of spirit, and that contentation which makes godlinesse godlinesse to be so great gaine. And besides, they will daily excite in us all encouragements to well-doing; and they doe also set out marvellously the glory and splendour of Gods love, power, presence, providence, and grace towards us. What shall I say? The promises give us even Heaven upon earth, and set out the incomparable gaine of true godlinesse; yea by them we approach so neare unto God, that as Peter saith, By them we partake of the Divine nature.

A fourth thing which I would preface about, is, concerning the infallibilitie of the promises: for that may much inflame in us the desire to store our hearts with them, (having heard of their worth) if we likewise be fully assured concerning the certaine accomplishment of all the good which is contained in them. I suppose no man doubts, but that if it could be made good, that a poore Christian

7 Tim. 6.7,

1 Pet. 1. 4

The infallibility of the promifes proved by 13. waies. are all but as one promife. Christian might have all those excellent things were contained in all the promises of the Bible, he were in a matchlesse estate. Now there are many things which may put us out of all doubt in that point; mark them heedfully, for they may doe thee singular good.

I. For observe that the promises are in some Scriptures cald in the singular number, the promise: and why so? as for other reasons, so to assure thee, it is as sure and as easie for God to sulfill all that goodnesse contained in all those promises, as if they were but one onely promise.

2. Consider the nature of God: He cannot lie, it is impossible for him to deny his Word, he may as easily denie himselse. If God have said it, it must needs come to passe. This argument is used in this point, Titus 1.1,2.

3. The antiquitie of these promises adde much to our assurance. The Apostle in Tit. 1.1 saith, that these

a From the nature of God.

3 From the antiquity of them. ſe

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at fe these promises were made before the world was: and hitherto in all this time God never failed of one word of his goodnesse.

4. We have the writing of God to shew for them; they are upon record in the Scripture: and shall we mistrust when we have Gods owne hand to shew for it? His Word is true, and righteous altogether Psal. 16.9.

5. Yea we have the oath of God too, that by two things, in which it is impossible for God to change, the heires of promise might have abundant consolation, when soever they make recourse unto the promises, Heb. 6.17, 18.

6. We have these promises preached unto us by Ambassadors sent of purpose, at the commandement of God, who hath enjoyned them to make it manifest, that God will be as good as his Word in all those, Tit. 1.3.

7. Yea, Christ Iesus himselse did employ his ministerie, to assure

4 Frem Gods writing.

g From Gods Oath.

6 From the meffengers fent about them.

7 From the ministery of Christ himself. fure and confirme the promises made before to the Fathers, as the Apostle shewes, Rom. 15. 8.

8 From the death of the Teftator.

Yet more, we have the bloud of Christ, and the death of the Testator to confirme this New Teltament, and all the promises contained therein, Heb.g. 16. fo as in Christ they are now all, Yea and Amen: there can be no may nor deniall of them: they well may be now pleaded in any Court of the Inflice of God.

o. From our Anointing.

9. The Anointing that is upon us may affure us, and establish us. Was there ever any King anointed of God to be a King, that made doubt of the Kingdome? why the anointing of God is upon our hearts: the graces of the Spirit powred out upon us, are our affurance that God will not withhold from us our regall priviledges, if we feek them, 2 Cor. 1.20,21.

10. From the extent of the promifes.

10. It is some fetling tous, to confider the extent of the right to those promises: For God hath

excepted

excepted no fort of men, but in Christ they may get to have their part in those promises, as the Apostle shewes, Galatians 3.27,28, 29.

thing that might hinder us of the enjoying of the promises. And the Apostle hath proved, that the Lord cannot disanult the Promises, in which the Nations of the earth should be blessed, made foure hundred yeares before the Law was given on Mount Sinai, Gal. 3.

12. We have the Seale of God to this Writing: Now God hath

fealed foure wayes.

First, in his Councell. The Book of his eternall Councel was written within & without, and it had seven Seales, to signifie that it was perfectly ratified, and though none in Heaven and Earth could reade it, yet for our comforts we know, that the Lion of the Tribe of Indah, the Lord Iesus Christ

the time of giving the pro-

The promife fealed foure wayes.

I In his Councell.

Christ our Saviour, hath openedit now, and made it manifest, Rev. 1.2. &c.

2 In his Sonne. 2. In his Sonne: For him hath Ged the Father sealed, Iohn 6.27. God made all sure, when he sent out Christ; He sealed his Commission in all things, that concerned the happinesse both of Iewes and Gentiles.

3 In his Spirit, 3. In his Spirit: And thus all the believers are said to be sealed by the Spirit of Promise: And this is Gods Privy Seale.

4 In the Sacrament. 4. God hath fealed to all his promifes in the Sacraments, which are given us as Gods Broad feales, and outward tokens and pledges to confirme our faith.

I 3. For experience. 13. We have the experience al10 of all the Saints, who in all ages
found God as good as his Word,
and had ever reason to say as
David did, In the Lord will wee
prayse his Word, Psalme 56. 10.
The Patriarches embraced the
Promises,

Promises, as the chiefe stay of their lives in their pilgrimage on earth, Heb. 11. 24.

Thus of the fourth point.

5. A fifth thing I would preface about, is concerning certain rules to be observed, if we would ever receive the found profit of these promises, and so we must look to fixe directions.

1. When we come to thefe promises, we must renounce our owne merits, and all opinion of our owne worthinesse, and acknowledge from our hearts, that all the grace we finde in the promifes, is in and through Iesus Christ, All the promises are year and Amen through him, and onely in him.

2. When we have the promises laid open before us, we must beleeve them, and apply them to our felves, or else they will do us no good.

3. We must be further carefull to kide them in our hearts, and to

6 Rules to be observed, if we will profit by the promites.

2 Cor.I. Rom. 4.14

Gal 3. 22. Rom. 4.16

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commit them to memorie, that we may be often thinking of them, and musing upon them. It will not serve the turne that we have them written in the Bible, or in our Note-books, but we must get them written in our hearts too: Wee must be at the paines to acquaint our selves distinctly with them, and to fill our heads with store of them.

Pfal.119.

Heb.19.

4. When any thing aileth us, we must flie to them for refuge, and cast the anchor of hope upon them, that God himselfe may see, that our hearts are bent to trust upon his Word.

5. We must never cast away our considence in them, but wait with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leave the rest to God, as in many places of Scripture may appeare, especially, Heb. 10.36. Rom. 4.21, 22.

9. In short, We must look to

it,

it, that we be not flithfull and idle, and such as will not be at the paines to studie and commit to memorie, and rest upon these glorious comforts; but we must follow them which through faith and patience doe inherite the promises.

Heb.6.12:

Thus of the Preface.

#### CHAP. II.

The division of the Promises.

The promises may be divided into three parts.

The first may containe such places of Scripture, as shew the Priviledges of the godly above other men; and that is one chiefe way by which the Lord doth refresh the hearts of the people, by assuring them in generall of such and such prerogatives, which he will confirme upon them, and

3 Sorts of promifes. 1 Priviledges. 2. Comforts in afflicti-

on.

upon none but them.

The second may containe comforts; that is, places of Scripture which doe foretell what goodnesse the Lord will shew to his people in assistion. For hither-unto belong all those promises which are given of purpose for the comforting and supporting of the godly in all their tryalls.

Rewards of certain graces. The third part may containe such Premises, as are made to certain particular graces in the godly, as premises, made to prayer, saith, trusting in God, or such like. It is the second part of promises, which I intend here more at large to intreat of. I should shew what varietie of comforts they are, with which a godly man may inflame his heart according to the severall distresses may fall upon him, and these may be thus subdivided.

Sorts of afflictions.

All afflictions are either outward, or inward. For outward afflictions afflictions, it were too tedious. and to little purpose, to gather comforts against every particular crosse, and therefore one head may suffice for the generall, viz. the promises or consolations against all outward afflictions. Now, because all godly people are oftentimes more troubled with the stormes and reproaches of the world, which are cast upon them for well-doing, then with the ordinary afflictions of life; therefore I would in the fecond place gather the comforts against reproaches, and withall I would adde in the third place, consolations against adversaries.

Now for inward afflictions: they are the afflictions of the fpirit of man . and arife either from the temptations of Satan, or from the trouble of the confcience unsatisfied in divers scruples. I would therefore in the fourth place shew how we might be comforted against the temptations

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tions of Satan; and because the trouble of conscience ariseth usually either from the burthen of our daily infirmitie, or from the seare of our falling away: I would in the fifth place shew how we may be comforted against our daily infirmities; and then in the last place I would unfold those promises, that may assure us of perseverance.

Note.

Now suppose a Christian soule clearly informed with the knowledge of those priviledges wherein he excells all the people of the world; and withall that he knew how to comfort himselfe against any outward afflictions, and had fore of confolations in his heart against the temptations of Satan, and did know how to support himselfe against the sense of his daily weaknesses, & withall were fettled and out of feare for falling away; Would you not thinke fuch a one wonderfull happie? And this may be here attained unto.

unto, if we be not slothfull: and what can in this life be grievous unto us, if we be foundly fenced in those things? There can bee nothing that can seeme a misery unto us, but wee may find comforts under some one of these Titles.

CHAP. III.

Shewing the priviledges of the godly above all other people.

The first fort of promises, or comfortable places of Scrip ture, are such as in generall shew the happiness of the godly in all estates of life; these I call Priviledges. These are such comforts as are not restrained unto some certaine time, but are such as hee is inriched withall at all times. These we ought to know as the Foundation of all the rest, and

we should strive to have them persectly in our memories, so as any time we cou'd number them if need were.

Every godly Christian hath twelve priviledges, wherein hee excells all the men of this world.

The first is, The love and favour of God: The especiall grace of God towards him; this is the foundation of all his happinesse: and if he could order his owne heart aright, he would easily se that he could not be miserable, so long as he was in favour with his God. If the favour of great persons bee so much accounted of, what reckening is to be made of Gods favour, who is Lord of Lords; yea, King of all Kings? And the more should a Christian fill his heart with joying in this prerogative, if he confider three properties in the love of God. For first, It is a free love, he stands not upon desert : He is gracion. looking upon his owne goodnes

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Priviledges of the godly.

The love of God, Eze.36.28 Ioh.14.21.

Properties in Gods love.

I. It is free.

and not on ours, Hofea 14. 4. Secondly, It is an eternall love, and unchangeable, God will never be weary of loving him, Ier. 21. 3. His loving kindnesse is better then life; for it lasts unto all eternity, without alteration-The favour of man in this world is mutable; Kings may extremely loath, whom they yer-while loved with their entirest affection But in God there is no shaddow of changing, he loves with an everlasting love. Thirdly, It is infinitely immense, and great, no affection in any, or in all the creatures in this world, if they could be fastened upon one man, can reach to the thousandth part of Gods love to us, Eph. 2. 4. 7. Efay 40. 15, 16. This light of Gods countenance shining upon us, makes us at all times more rich then they that are increased most in Corne, and Wine, and Oyle, Pfal. 4. 7. 8.

2. The second is, The donation

It is eternall.

It is infinit

The second Priviledge is, the giving of Christ to them.

of Christ; Christ is his, God hath given him Chrift, Rom. 8. 32. fo as all Christ is his portion: And how is Christ his? Even in all dearnesse of relation. He is his Prince, his Prieft , and Redeemer , his Father, his Lord, his Mafter, his Friend, his Brother, &c. All these titles are given to Christ, to fignifie, hee is all that, which those things could shadow out. No father, Brother, friend, could folove their Child, Brother, or friend, as Christ loves the Chrifian. No Lord, Mafter, Prince, can so preferre, provide, or care for their Servants, or Subjects, as Christ cares for the Christian. Looke what the favour or power of any of any those, or all those could doe, Christis, and will become much more unto the godly Christian.

The third is deliverance and that from divers grieyous things 3. The third Priviledge is Deliverance: And the Christians deliverance is exceeding great, if hee consider seriously how hee is delivered

delivered from the Kingdome of darknesse, from this present evill world, from the hand writing of ordinances that was against him, from the rigour and curse of the Law, and from condemnation.

The fourth is free pardon of all his sins past, his soule being washed in the blood of Christ from all his sinnes, so as now they are as white as snow, though they had beene redlike scarlet, I John I. 7. Esay 1.18. What rest and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remission of all our sinnes?

The fifth priviledge is, the inhabitation of the boly Ghost. The soule and body of a Christian, is the Temple of the holy Ghost, and the Spirit of God doth verily and truely dwell within the brest of a Christian, and that not in a naked presence; but the holy Ghost is there, to teach him to enide

The fourth is forgivenes of fin-

The fifth is the inhabitation of the holy Ghoft. guide him into all truth, to tell him when he is ready to go out of the Way, on the right hand or on the left, and to comfort him in all di-Arefles, and to feale the promises to his heart, and to anoint him. with the oyle of true knowledge and grace, and to be as a pledge and earxest of his inheritance, looked for from heaven, and to teach him when to pray, be knowes. not how to pray for kimselfe; and many other excellent benefits he reapeth from the Spirit of God, whom the world cannot receive. He hath for this respect a very spring of knowledge, and joy and grace in his belly.

The fixth priviledge is, the Image of God restored in him, by the mighty power of Christs voyce in his first resurrection, being made now a new creature, to God, and so partaking of the divine nature, in respect of the qualities wherein he doth excellently re-

semble God.

The

Thefixth is the reftoring of Gods Image.

The 7. is, freedome in Gods house.

The seventh priviledge is the freedome of Gods house, and to all the feasts, and divine entertainment which God makes there, Psalme 36.9 and 65.4. Esay 25.6. Luke 14, 17. Revel. 2. The Word and Sacraments are his: hee is Gods bidden guest: hee may allwayes come and well-come; The fatnesse and pleasures of gods house, oh how sweet are they! Who can tell the excellency of the Manua that is hid?

The eighth priviledge is, entrance and laccesse, and audience with God in all his suites. He may aske almost what hee will of God, hee will not deny him any thing hee askes in the Name of Christ. And sure hee is worthily miserable, that will not make himselfe happy, when hee may have what hee will aske of him that is able to give what hee can aske, Marke 11. 24. Ephes. 2.

The 8. is, the hearing of his prayer,

The

The ninth is the attendance of Angels The ninth priviledge is, The fervice and attendance of the Angels. The Angels doe pitch their tents about those that feare God, Pfal. 34, 7 and are ministring spirits to every heire of salvation, Heb. 1 alt. Oh the dignity and safety of that man, whom the glorious Angels doe guard and attend upon! The poorest Christian hath a better guarde upon him then the greatest Monarch in the world, that is not a Christian.

The tent'y
is the communion of
Saints

The tenth priviledge is, the Communion of Saints; here is myflically united in one body to all
the worthies that are in heaven or
earth, and doth effectually enjoy
the benefit of communion of
Saints; too large to be here reckoned up. If it were no more but
the profit he hath by the prayers
of the godly all over the world,
were it not a great favour? Eph.
2. 19. & 3.6. Phil. 1.5. Col.2.19.
besides all the comforts hee hath
in the fellowship with the godly.

The

The 11, is the inheritance of the earth.

The eleventh priviledge is, the inheritance of the earth, which is restored to him in Christ, so as he now possessed that which he hath of the earth, by as good a title as ever Adam held Paradise; yea, so, as whatsoever in the whole earth is good for him, shall not be withheld from him, Matth. 5.5. Pfal. 34.11,12. Outward prosperitie he is sure of, so farre as it is good for him, Ioh 8.7. Pfal. 37.5.

The last priviledge is, that Inheritance immortall, incorruptible, and that fadeth not, reserved for him in heaven; which for excellencie passeth all that which ever the eye of man saw, or the eare of man heard, or the heart of man can conceive, I. Pet. 1.3, 4.

Now then, to summe up all this, let a Christian tell his own soule plainely, and upon cleare proofe, by the signes of a childe of God, that he is in favour with God, and that Christ is his, and that The 12, is the inheritance of heaven.

that he hath obtained strange deliverance, and that all his finnes are forgiven, and that the Holy Ghost dwells in him, and that the Image of God is restored in him, and that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to wait upon him, and that he is neare of kinne to all the Saints in the world, and that he is Lord of the earth, and that he shall certainly goe to Heaven when he dieth. Let this, I fay, be told to his soule, can he be difmaid? will not the Peace of God which paffeth all understanding, keepe his beart and minde, and that constantly for ever ?

## CHAP. IIII.

Sheming how the godly may support their hearts against all outward afflictions.

Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his servants in severall Scriptures, against all the outward afflictions may befall his servants in this world.

By outward afflictions, I mean fuch as these; wants, loss, wrongs, troubles, exile, imprifonment, sicknesse, feares, povertie, or any other thing, wherewith the life of man is molested in any condition.

Now there are many excellent wayes of abundant comforts against What is meant by outward afflictions. The godly man may comfort himfelfe against afflictions, by the consideration,

2 Of the commonnesse of them.

gainst these, or any of these, as First, if we consider by the commonnesse of them, All things fall alike in these things, Eccles, 9.2, 3. Every man that is borne of a woman, hath but few dayes, and is full of treuble, Iob. 14. 1. Christ hath no Disciple, but he is told afore-hand, He must take up his crosse, and that daily, Luke 9, 23. There can be no affliction, but what accompanieth, or may accompany the nature of man, 1. Cor. 10. 13. The fame afflictions are accomplished upon our brethren which are through the world, I Per. s. 9. And we have the Prophets and greatest worthies of the Lord for an example of suffering, Iam. 5. 10. And all the godly must through many tribulations enter into the king dime of Got, Acts 14, 22.

Of Gods knowledge of our diftreffes and defires.

Secondly, if wee confider that God takes notice of us, and of all our trials: The Lord knows the way of the righteeus, Plal. 1.6.

None

None of our griefes are hid from him: All our desires are before him, and our groaning is not hid from him, Psal. 38.9 and he knows our soule in adversitie, Psal. 31.7. And as he takes notice of all our troubles, so he takes notice of all that is good in us: Hee knowes them that are patient, and trust in him, Nahum 7.

Thirdly, if we consider the wonderfull compassion of God in the afflictions of his people: he doth not millingly afflict, but regards us with pity, and with love thinkes of redeeming us, and sends the Angell of his presence to comfort and save us, and in all our afflictions is afflicted with us, Esay 63.8,9.

Fourthly, if wee consider the high estimation that God holds of his servants, notwith-standing their afflictions. Crosses may make men love us the lesse, but they doe not a jot discommend us before God. He can take

Of Gods compassion.

Of Gods high estimation of

take notice of his fervants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that GOD speakes to us ( even when he corrects) as to his children; and for that reason wee should not refuse his chaftening, Heb. 12.6. Prov. 3. 11. We may be honourable in Gods fight, though we be in a most forlorne and despised condition in the world: we may, I fay, be precious in Gods fight, greatly beloved, Efay 43. 4, 5,6. The Apostle Peter shewes, that a poore servant, when he suffers hard words and ill usage from his master, doth herein finde acceptation with God, I Peter 2. 19, 20. Now this is an instance beyond exception. For, what condition more vile then of a fervant? and what crosses were likely to be dif-regarded of God fooner, then these domesticall indignities? and yet we see a proofe of

of the regard and love of God even in these things.

5. Fifthly, if we consider the victory of Christ over the world. Our Saviour useth this as a consolation; he tells his Disciples, In the world they shall have trouble, but he would have them be of good comfort, he hath overcome the World, so as now they shall never be hurt by their troubles. Their crosses may be too hard for them to master, but Christ can order them so, as in him they shall have victory over them. But of this more afterwards, Ioh. 16, 22.

Sixtly, if we consider the presence of the Holy Ghost, he is given of Christ and the Father to be our Comforter; and as our afflictions abound, so shall our consolations also, Ioh. 14. 16. 2. Cor. 1. 4. Now how shall a man be dismaied, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart?

Of the victory of Christ.

Of the holy Ghoft comforting us.

Of the iffine out of a

7. Seventhly, if we consider the issue out of all troubles : Many may be the troubles of the righteoms, but God will deliver them out of them all , Pfalme 34.19. If God make us fore, he will make whole; if he wound, he will binde us up againe. In fixe troubles be Ball deliver them, and in seven there shall no evil touch them, Iob 5. 18, 19. God will give his people rest from the daies of adversitie, till the pit be digged for the wicked, Pfal. 94.13. Light is sowne for the righteous, and gladne fe for the upright in heart, Pf.67. II. It is well faid, It is some; for though God doe not presently give us ease and comfort, yet the harvest will come, if with patience we rest upon God, and be truely fincere, and keep his way : God will fettle his people, as in the former dayes, and it may be, doe better unto them, then at the beginning, &. zech. 36.11. For Gods thoughts towards his people, are thoughts of peace,

peace, and not of evill, to give an expetted end, Ier. 29. II. So as Gods fervants shall fing for joy of heart, when wicked men howle for vexa-

tion of firit, Efay 65. 14.

8. Eightly, if we consider the wonderfull care of God about the measure of our crosses; For God will not lay upon man more then right, that be should enter into judgement with God, Ich 34. 23. Therefore Iacob should not feare; because God will not make a full and finall end of him. as he will of the Nations, but will correct him in measure, not leaving him wholly unpunished, Ieremie 46. 28. God doth maite to be gracious to his people, he is a God of judgement, and doth not consider what sinne they have committed to deserve affliction, but what strength they have to beare it: After hee bath given them the bread of affliction, and the water of adversitie, bee will not restraine his mercies from them, Ela. 30. 18,20 There! Of the measure of our affli-

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, Hath he smitten them, as he smote them that smote him? And resolveth, that God smites in measure, and but in the branches, he will not cut them up by the roots, Esuy 27.7, 8.

Of the short continuance of them.

9. Ninthly, if we consider the fhort time of these afflictions: Heavinesse may be in the evening, but joy will come in the morning: For Gods anger endureth but a moment, but in his favour is life, Pfal. 30. 5. The rod of the wicked shall not rest on the lot of the righteous, Pfal. 125. 3. For the Lord will not cast off for ever, but though he cause griefe, yet he will bave compassion, according to the multitude of his tender mercies, Lam. 3. 31. 32. For a small moment God may forfake, but with great mercy will be gather us. In a little wrath bid

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I my face, but with everlasting kindsesse will I have mercy on thee, saith the Lord thy Redeemer, Esay 54.7, 8. Hence Christ saith, A little while, and ye shall not see mee. And againe, A little while, and ye shall see me, Ioh. 16.16. The godly may be in heavinesse, if need require, but it is but for a short sequire, but it is but for a short sequire, 1 Peter 1.6. And Paul saith, The afflictions of this life are but light, and for a moment, 2 Cor. 4.

good we get by these afflictions: For God will make all work together for the best, unto them that love him, Rom. 8. 28. The godly may be troubled on every side, and yet not be distressed; they may be perplexed, and yet have no cause to despaire, &c. 2 Cor. 4. 8. The godly in affliction may be like the burning bush which Moses saw, which was not consumed: And there are many particulars of the good they get by their crosses.

Of the good effects of them.

For affliction is as the fire, onely to refine them, and trie them, and make them more bright, Zach 13. ult. they lose nothing, but their droffe, and this is all the fruit, even the taking away of their sinnes, Esay 27. 9. Belides, they meet with many consolations in affliction, which otherwise they had not experience of, 2 Cor. 1. 7. and therefore we should count it all joy to fall into many temptations, as knowing that the try ill of our faith worketh patience; and if patience have her perfect work, wee shall be entire, wanting nothing, Iam. 1.3,4. Lastly, the tryall of our faith, which is more precious then gold that perisheth, will be found unto praise and honour, and glory, in the revelation of Iesus Christ, 1. Pet. 1.7. and our light and short afflictions will work unto us an eternall weight of glorie, 2. Cor. 4. 17. and if we endure temptation, we shall receive the crowne of life, lames 1.12. Loe, thus wee have [earched fearched it, and thus it is, heare it, and know thou it for thy good. lob 5. ult. Learns thou therefore in nothing to be carefull, but in all things to make thy request knowne unto God with giving of thankes, Phil. 4.6. And if any man lack wisdome, to know what to doe in affliction, let him aske it of God, who giveth liberally, and represente the man, Iames 1.5.

What thou must do in thy affication,

## CHAP. V.

How the godly may comfort themfelves against repreaches.

Hatto of the comforts against all outward afflictions in generall. Now it followeth that I instance in reproaches, and adversaries.

For reproaches; it is evident, there is a need of confolations, more especially against them, because natural men stumble at it, when they see Religion cen-

Men need comfort against reproaches.

fured and fcorned, and it hardens many men, when their hearts are infected with this prejudice, that they beare this way every where ill Boken of. Sometimes men are difmaied at the difgrace of finceritie in the generall. Sometimes they are troubled for want they themselves doe suffer. Sometimes the danger to suffer. Sometimes the weak are scandalized, when they heare or fee what others fuffer. And it is manifest, that the best men have been put to a great plunge, when they have beene laden with reproaches. This makes Ieremy fo unquiet, Ier. 18,18,21. Now there are many Wayes, by which a Christian may establish his own heart against all the scornes and reproaches of the men of this world.

Thou maift comfort thy felfe in the confideration,

of the notice God takes First, if they consider that God takes notice of all the wrongs of that kinde done unto them. Thus David: O Lord, thou hast knowne my reproach, and my shame, and my dishonour,

dishonour, mine adversaries are all before thee, Psal 69. 19. It easeth his heart, but to talk with God, and tell him that he knowes his dishonour.

Secondly, It is an increase of the comfort, if we further confider that God favours us, and accounts us deare and honourable. whatfoever the wicked think of us: And in this argument the Lord himselfe pleades with all, Efay 43.4, 5. If Gods Face Shine upon his Servants, what cares David for all the reproaches of all. forts of men, even of his neighbours and familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, Pfalme 31. 11, 12, 16

Thirdly, Thou maiest comfort thy selfe, by opposing the good report thou half amongst the godly, against the reproaches with which wicked men pursue thee. As thou goest through is

20f Gods great account of us.

3 Of thy good report among the godly. report, so doest thou through good report: thou hast konour as well as dishonour, and it is a great recompence to obtaine good report amongst the godly, 2 Cor.6. 8. Heb. 11.2.

4 Of thy Praise thou shalt have in the day of Christ. Fourthly, were it so that thou hadst no honour in thy name on earth, and that well-doing were in no respect at all: yet this should comfort thee abundantly, that thy faith, and sinceritie, and innocencie, will be found unto praise, and honour, and glorie, in the revelation of Iesus Christ. Thou shalt have unspeakeable praise at that day, I Pet. I. 7.

Fiftly, the same persons that now reproach thee, may be so turned about by the power and grace of God, that in the day of their visitation they will admire thee, and glorifie God for thee, 1.

Pet. 2. 12.

6 Of the fmall things thou fuf-ferest.

50 f praise

that now

reproach thee.

> Sixtly, we should be the lesse troubled with our reproaches, because this is not to resist unto blond

with us. If wee had lived in the dayes of our fathers, when to professe the Gospell of Christ, had beene occasion of terrible death; then wee might have had some pretence of grievance: but now in these dayes, when the hurt is done only with the tongue of infamous men, it is a great weaknesse to bee disquieted, Heb.

Seventhly, let us looke upon the Auhor and finisher of our faith, even He was exposed to those in dignities, and yet for the glory set before him, despised the shame, and endured the crosse, and is now crowned in Heaven, Hebr. 12.2. What should the servant complains of, when the Lord and Master is called Beelzebub.

Eightly, David easeth himfelfe, by considering the cause of suffering. For thy sake (saith hee to God) have I borne reproach: shame hath covered my face: The Zeale

7 Of the example of Christ:

8. Of the cause of thy reproaches.

zeale of thy house hath eaten me up, and the reproaches of them that reproached thee, have fallen upon me: When I wept and chastened my sould with fasting, that was to my reproach, Psal. 69.7,9,10.

of the condition of all the godly.

Ninthly, Why should we be troubled at that which is the Lot of all the Saints? We have heard of David before, how he was Sandered by many, and on every side, Pfal. 31.12.13. leremia complaines, That they confulted how to devise devices against him, and how. they might smite him with the tongue, Ier. 18. 18. False witnesses were suborned against Stephen, and in that case of Religion, Ads 6. 11. 13. 14. Many and prievous complaints were laid against Paul, Acts 25. 7. Yea it was the condition of all the Apostles and the principall men of the Chirstian world, to be made a spectacle to m:n and Angels, and to be accounted forlorne, and as the officonring of all things, I Cor. 4.9, 10, 10, 13. And our Saviour Christ supposeth it the case of any blessed man, that men may say all manner of evill sayings of them, Marth. 5. 12, &cc.

Tenthly, The Spirit of God and of glo-y doth rest upon you, I Peter 4. 14. You have the Spiric of God in you, what neede you care what the world accountes of you? You have aboundant treafure in your hearts, and you have an heroicall or divine Spirit in you, and therfore why are yee troubled about fuch mean things? And your patience and their rage. it is a figne you are in a happy condition, and have Gods Spirit; and the Spirit of God which is in you is a Spirit of Glory, and leads you to a better life. And therefore seeing you are but travellers here, why turne you againe at the barking of every dog? Yea, these reproaches fignifie, that wicked men or fee fome glory of God shining in you; which they

Of the prefence and affiftance of the Holy Ghoft,

II. Of the condition of those men that doe re-

proach thee.

I.

they strive by all meanes to vilifie and despise, being vext in their hearts at it.

11. God will certainely take an order with all that reproach his people. For first, he will reckon all their reproaches, as cast out against himselfe; and therefore will indite them of blasphemy, Pfal. 74. Colof. 3. 8. 1 Peter 4. 14. I Cor. 4. 13.

Secondly, in his due time be will put to silence those lying lips which speake grievous things proudly and contemptuoully against the righteous,

Pfal. 31. 18.

Thirdly, all that were incenfed against the godly, shall be rewarded with shame, which God will powre upon them for the contempt with which they have dishonored his servants, Efay 41. 11, 14. And to conclude, God will certainely bring them to judgement for these things; they must make their accounts before the Indge of the quicke and dead that.

that speake evill of other men, because they will not run with them into the same excesse of riot, I Pet. 4.4.5.

for his owne innocent Servants. His thoughts are not to let his people be ashamed, Mie. 4.11,12. And besides hee will bring forth their righteonsnesses as the light, they shall be cleared, Psal. 37.6. Iob 5. 15. and they shall receive duble for all their shame, Esay 61.7. and their reward shall be great in Heaven, Mat. 5.12. For which reason, Mises accounted the reproaches of Gods people to be greater riches then

the treasures of Egypt, Hebr. 11. 26. And in the meane time there is an hiding place with God from the strife of tongues, Psal. 31.20. Of the course God will take for thy clearing and comfort.

CHAP

## CHAP. VI.

Wherein many principal Objections of the god'y are answered.

Ow for the better establishment of mens hearts in the former comforts, it will not bee amisse to take off the objections with which many times godly men doe aggravate their distresse above the respect of the former confolations.

1. Ob. If they were ordinary reproaches, it would not fo much trouble mee, but they are vile things wehare objected against me

Sol. They cannot be viler things then have beene objected against Christ and the godly. For there have beene objected,

Grievous things, Acts 25.7.

Cluttony, Matth, 11.18, 19. Madneffe, John 10.20.

Blasphemy Matth. 26.65. Att. 6.11, 13, 14. Deseiving

06.

Sol.

Deceiving, John 7. 12. Rebellion, Alls 17.6, 7. Rayling, Acts 23 4. Schifme, Acts 28. 22. Wickedne Se of life, I Pet. 2. 12.

2. Ob. But base persons doe revile me, the very fcum of the people doe scorne me.

Sol. This is no strange thing. Sol. The abjects gathered themselves together against David, they did teare and ceased not , Psal. 35. 15. The drunkards saug of him, Psalme 69. 12. Those that derided lob, were fuch Whose fathers he would have disdained to set with the dogs of his Flocke, Iob 30. I.

3. Ob. But I have lived long Ob. 3. under fuch disgraces.

Sol. Rest thy selfe, and fret not Sol. at the man that prospereth in his way, the Lord will find a time to bring forth thy innocencie, as the light, Pfal. 37. 7. Zeph. 3. 18, 19. God will finde a time to get thee praise in every place where

thou

330	Comforts against
	thou hast beene put to shame.
06,4.	4. 06. But I am almost buried
*.	with the almost infinitenesse of
	scorne and reproaches.
Sol.	Sol. That was no more then
2 3 4	was in Davids case; Hee was so
	buried in difgrace, that he was as a dead man, forgotten, and out of
	minde, Psal. 1. 12. 13. He was are-
	proach of men, Plal. 22. 12. A by
	mord, Pfal. 44 14, &c. A proverb,
	Pfal. 69. II. A monder to many,
	Pfal. 17.7. And the Apostles were
	a gazing stocke to men and An-
	gels, I Cor. 4. 9 2 Cor. 6. 8.
06.5.	5.06. But gerat men set against
	me.
Sol.	Sol. That was Davids case;
	Feare was on every fide, hee heard
	the raylings of great men, which con-
	sulted together against him, Psal.31.
06.6.	13.
00.0.	6. Ob. But I am sentenced and accused as an evill doer most un-
	justly, and that publikely.
Sol.	Sol. So was our Saviour Christ,
301.	and that by a whole Councell of
	men.

men, Matth. 27.1 John 11.47, 48. And fo was Stephen, Acts 6. 12; And fo were the Apostles, Act. 4. 6, 15.and 5.27. And fo was Panl, Acts 22. I. The most rightcous may fuffer as evill doers, 2 Tim 2. 9. The wicked so compasse about the righteous, that many times wrong judgement proceeded; but this is his comfort, The Lord will not leave him in the hand of the wicked, nor condemne him when he is judged, Psal. 37. 32, 33. If God condemne us not, it matters not for the sentences of unjust men: And the rather, because God hath further promised the godly man, that he will stand at his right hand, to save him from the Indges of his foule, Pfal. 109.31.

7. Ob. But I am by sander cast out of the Church, with great pretence of the glory of God.

Sol. The Lord in the Prophet Esay's time had observed such a thing as this. For the Prophet tels the godly, that their brethren had cast

06.7.

Sol

cast them out and said, Let the Lord be glorisied. But he assures them from the Lord, that God would appeare to their joy, and their breakren that cast them out, should be ashamed, Esay 66.5.

8. Ob. But they which have thus grievously wronged me, live in all prosperitie, no judgement lighteth upon them, God doth not pleade my cause against

them.

Sol. Thou knowest not how God dealeth with them, God can judge them fecretly, and confume them infensibly, so as the world shall take no notice of it, as the moth eateth up a garment, without making any great rent, Efay 5.1. 8. And for this reason, they are exhorted in that place, not to feare the reproach. Secondly, What knowest thou what God will do yet with them? For God hath pleaded the cause of his fervants many times, by bringing strange judgements upon the wicked

06.8.

Sol.

wicked. This Passur shall be made Magor-missabib, that is, a terrour round about, and all that heare it shall tremble, ler. 20. 3. God can cloathe thy adversaries with shame, and cover them with their owne confusion, as with a mantle, Pfal. 109.29.

9. 06. But I am censured by Ob. 9. good men with much bitternesse, as if I were guilty, and there is none to comfort or pitie

me.

Sol. So was Iob deeply censured by his godly friends: And fo was Paul of his own hearers, I Cor. 4. 10. Thus David was forfaken in his wrongs, fo as none would comfort him, Pfalme 69.20.

10. Ob. But yet one thing, Ob. 10. much troubles me, that is, that fince these flanders, the hand of God hath been upon me in divers particular judgements, and this makes people to think, fure I am guilty.

Sel.

Sol.

Sol. So they thought of Paul when the Viper fell on his hand, being a man that was before accused, and now sent as it were a prisoner, Alts 28. So they judged of David when he was sick, that some evill disease did cleave to him, Psal. 41.8. Yea, this was our Lord Iesus Christs case, For they judged him as plagued and smitten of God, Esay 53.4.

06. II.

against mee, are so soule, that when I heare those things spoken of publikely or privately, I blush, and that may cause me to be thought to be guilty.

Sol.

Sol. This was Davids case being innocent: he saith, Shame covered his face when he bore reproach, Psal. 69. 7. And his confusion was continually before him; and the shame of his face covered him, for the voice of him that reproacheth and blashemeth, by reason of the enemie, Psal. 44.15.

CHAP.

## CHAP. VII.

## Directions in the case of Reproaches.

I Conclude this point concerning reproaches, with certaine directions. There be divers things to be done of us, if we would be rightly ordered in the case of reproaches.

1. We should shun the company of such as are given to slander: as it is said of Paul, when divers were hardened, and spake evill of the way, he departed from them, and separated the Disciples, Ass.

19.9.

2. The daily refuge against the scornes of reproaches, must be to get to God and hide thy self with him by prayers. When David is thus encountred, if you aske what he did; he saith, They railed, but I betook my selfe to prayer, Psal. 109.4-and Psal. 31.13.

Foure wayes to avoid reproaches.

- 3. Looke to thy tongue, be filent, see thou render not reviling for reviling, but rather trust in God, and blesse them that curse thee, Psalme 37.7. 1 Peter 3.9. Psalme 31.14. 1 Cor. 4.12. Ier. 18.20.
- 4. Live inoffensively, and be fure thou keep Gods way: For if any thing will medicine their tongues, that must be it, 2 Cor. 6. 3, 8. I Peter 2. 12. and 4.14, 15. Pfalme 37. 34. For it may be at length, the same mouth that curfed thee, will blesse thee, and glorise God for thee.

## CHAP. VIII.

Shewing how the godly may comfort themselves against their adversaries.

Hagainst reproaches. Now it followeth, that I should shew how

how a Christian may comfort himselfe against his adversaries, that oppose him in his course of godlinesse; and so there are many arguments of consolation.

The first may be taken from his condition therein, as it is common to all the godly. For this may stay a mans heart, to know for certaine, that every man that will live godly, shall be opposed, and must suffer persecution, 2 Tim. 2.12.

The fecond may be taken from the appointment of God herein: And this stands of two Branches. First, that God from all eternitie hath decreed every mans sufferings this way. Thus Paul lesseneth the thought of the crosse, by pleading that God had appointed them thereunto, meaning by his eternall Decree, I Thess.

3. 3. Secondly, That God hath likewise appointed the end, and measure, and deliverance out of the affliction. Thus the Church

He may comfort himfelfe from the confideration

of the common condition of all the godly.

2 Of Gods appointment.

is comforted , Revel. 2. 19. If it were grievous to them to know that the Devill should raise up wicked men that should cast them into prison, yet this may refresh them, that God hath set the time when they shall come forth againe: It shall be but for tenne dayes. It shall neither be so long as the Devill and wicked men would have it, for then they must never come out; nor so little a while as they themselves would have it; for then they would never come in , or stay but a while : but God will rule, by determining the time for their good.

The third may be taken from the refuge we may have in God: We may alwayes make our recourse to God in all our wrongs, who hath promised to be our refuge, even our refuge in due time, Pfal. 9.9. If God will receive us, and heare our meanes, and undertake our protection, it should be no great thing for us to en-

dure

Of our refuge in God. dure the oppositions of unreafonable men.

The fourth may be taken from the prediction of Christ: wee have beene told before plainly what we fhould expect. We may have peace in Chrift, but he hath foretold it, that in the world wee shall have trouble, Ioh. 16. 33. yea that we must provide to take up our croffe daily, Luke 9. 23.

The fifth must be taken from the deliverance God hath promiled us, for thus he assures us, The Hand of the Lord shall bee knowne towards his servants, and his indignations towards their and his enemies, Isai. 66. 14. for that God who will be the strength of the righteous in their trouble, will be their salvation out of their troubles: he will help them and deliver them, hee will deliver them from the wicked, and save them because they trust in him, Plal. 37.39, 40. This glory of the Lord shall be knowne and feared from the East to

4. Of the prediction of Christ.

5. Of the deliverance promiled.

the West, that if the enemie come like a flood, the Spirit of the Lord shall chase him away, Isai. 59. 19. Therefore feare not thou, O worme Iacob, for thus faith the Lord, I am thy God, I will sustaine thee with the right hand of my justice. Behold, all they that provoke thee, Shall be ashamed, they shall be as nothing: the men of thy strife shall perish, 1fai 41. ver. 10. 11. For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgement to be punished, 2 Pet. 2. 9. God will deliver the poore when he cryeth, the needie also, and him that hath no belper, Pfal. 72.21.

6Of Gods judgement upon our adverfary.

The fixth may be taken from the certaine judgement of God that shall fall upon their adversariest: The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: They shall seeke them, and not finde them, Isai. 41. 11, 12. All those curses will the Lord lay upon their

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enemies, and upon them that hate them, and persecute them, Deut. 30. 7. All those evill neighbours that touch the inheritance of Ifrael, God will plucke them out of their land, and plucke his people from among them, Ier. 12. 4. The wicked draw their swords, and bend their bowes against the godly; but their sword shall enter into their owne heart, and their bow shall be broken: for the armes of the wicked shall be broken, and the Lord will uphold the just, Pfal. 37. 14, 15, 17. And besides, for their full payment, they are referved unto the day of judgement to be punished.

The seventh may bee taken from the consideration of the effects and consequents of this opposition: For first, hereby we give our testimony to Christ and the Gospell, when we partake of the afflictions of the Gospell, 2 Tim.

1.18. Secondly, these oppositions doe as much good for the present

7. Of the effects and confe-

when Gods servants fall into these troubles, the fruit will be, it will trie them, and purge them, and make them white, till their time be come, for there is a time uppointed, Dan. 11.35, 36. Thirdly, God may turne the hearts of the wicked, and make them of Lyons and Tygers, to become Lambes, and no more to doe hurt in the mountaine of the Lord, Isa. 11. The Wolfe and the Lambe may come to feede together: and the Lyon eat straw like the Bulleck, Isa. 65.25.

3. Of our own gaine by them.

Lastly, we shall gaine exceedingly by these sufferings: for we are assured, that if we suffer with Christ, wee shall reigne with him in another world, 2 Tim. 2. 11. We should therefore rejoyee that wee partake in the sufferings of Christ, because we are assured, that when Christ appeares in his glory we shall then be glad and rejoyce, I Pet. 4. 13.

## CHAP. IX.

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Of the wayes how Satan tempts us, and the occasion of tempptation.

Itherto of outward afflictions, and the comforts against them. The inward afflictions follow: and here in the first place come temptations to bee considered of, even those conflicts which men have in their soules, even with evill angels.

Three things must be granted

concerning temptations.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the unregenerate world hath little care of, or judgement in.

Secondly, that when God leaves his children to be tryed by this affliction, and softens their hearts to feele this combat with

Q3 devils,

3.Things taken for granted. devils, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is fure remedie in the Word of God, even

for this affliction alfo.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreat of comforts against them, consider of three things.

1. How many wayes Satan

tempts men.

2. To what things he tempts.

3. What are usually the occafions he takes of tempting.

For the first, Satan tempts di-

vers wayes.

Satan tempts us five waies.

God against us, labouring to bring God out of liking with us. Thus hee infinuated the dispraises of Iob to God, Iob Chap.

1. and 2. And thus Satan stood at the right hand of Ioshua the high Priest, to resist him before the Angell

gell of the Covenant, Zach. 3. 1.

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2. Another way is, when he appeares in some shape, and by voice, or other wayes terrifies men.

3. When he brings distresses upon mens bodies, or other heavie calamities: and thus also he tempted lob by Gods permission.

4. When hee stirres up other men to tempt us: thus he stirred up Peter to tempt Christ, and disswaded him from his suffering, Matth. 16. And thus hee tempted the woman by meanes of the Serpent. And thus also he imployeth wicked men, dayly to tempt by evill counsell and enticements.

5. The last and most usuall way is, by injecting, exciting, or suggesting evill internally within our spirits. This is the kinde of temptation I here especially meane.

For the second, that wee may Q 4 finde

3. Sorts of temptations by fuggettion. 1. Temptations to blafphemy. finde out the nature of temptations, and the things whereabout Satan works, we may referre all the temptations to three forts.

The first fort of temptations

The first fort of temptations, are temptations to blasphemy, and thus hee tempts when hee suggests monstrous things against God, or the Word of God, or the providence of God, or the like.

2. Temptations to particular finnes.

The fecond fort are, temptations to particular sinnes, as when he tempts to the denyall of Christ, as he did Peter, and fo he tempts to luft of all forts. And fo the Devill is the father of luft , Ich 8. 44. and evill angels are spirituall wickednesses, Ephes. 6.21. And thus also hee tempts to rage or revenge; and therefore the Apostle implies in his speech about anger, that to give place to wrath, is to give place to the devill; who usually excites those violent passions, Ephes. 4.27. And thus

thus also he tempts to covetousnesse, in respect of which same, the divell is said to enter into Indus: And thus also he tempts to lying, as in the case of Ananias and Saphira Asts. 5. And soe hee tempts men to murther, either of themselves or of others.

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The third kind of temptation is, temptation of despaire, which is when hee persuades with men to despaire of all mercy in God. Thus he made Indas despaire; and in some degree of despaire for the time was David himselfe entred, Psal. 77.

Thus of the forts of temptations.

3. Now it is wonderfull necessary in the third place to take notice of the occasions of temptations. Satan usually tempts not, but upon some advantage given him, & soe there are many things, which as it were, tempt the divell to tempt men, as,

First, solitarinesse: the Divell

3 Temptations to despaire,

Occasions of tempta-

Solitarines

watched to finde the woman, alone from her husband, and then fet upon her. Such persons as love solitarinesse, love not their owne soules; for they give great advantage to Satan to assault them and circumvent them; and therefore we should take heed of it.

Security.

The fecond occasion is, security: when the Divell spyes that men bee carelesse, and keepe no watch over their owne hearts, and are wretchlesse in their courses, and goe from day to day, and seare not evill, then hee layes in waite to assault, by injecting some vile or base temptations to sinne.

Pride

The third occasion is Pride: when Paul is somewhat lifted up with the consideration of his revelations, then doth Satan take his advantage, and set upon him with his Messenger, even some vile temptation. When wee take libertie to make our selves

selves great in our owne eyes, & nourish the pleasing thoughts of high opinion, and selfe conceit, if God do not greatly guard us, wee are neere some desperate assault of Satan.

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The fourth occasion is anger. The Divell seldome forbeares to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of Eph. 4. 26.

The fifth occasion is dalliance with evill thoughts, when the divell fees us play with contemplative wickednesse, and be well content to let our thoughts runne upon sinnefull projects or imaginations of finnes, which perhaps wee intended not ever to commit: this tempts him to employ his skill to put fire to those thoughts, fo long till the whole heart bee ensnared by them, to draw us into mischiefe. These lusts will draw away, and Satan engendring with them can make them ! Anger.

Dalliance with evill thoughts. them conceive, &c. Tames 1. 14.

6 Intemperate use of outward things.

The fixth occasion is, The intemperate use of outward things. For the Divell walketh about as a roaring Lyonseeking whom he may devoure. And when hee finds a man excessively bent to the things of this world, as meate, drinke, apparell, riches, pleasures, honours, &c. He sets upon him, by some of his methods, to carry him a way captive at his will. Therefore the Apostle Peter wills us to be fober, if we would prevent him; implying, that the Divell will give the on-fet, when he finds us intemperate, I Peter 5. 8.

y Vnsetlednesse in faith. The seventh occasion is, Vnsetlednesse in the assurance of Gods favour, and our owne salvation. Wee cannot resist the divell, if we be not stedfast in the Faith, and we give him wonderfull advantage, if wee be tossed about like the waves of the sea, and are unconstant or carelesse in manner of our Faith: we never barre out the Divell foundly, till wee bee stedfast in our assurance, I Pet. 5. 8, 9.

The eighth occasion is, when fometimes the Lord will have us tempted, onely for the tryall of our Faith, and the graces which

he hath given unto us.

Lastly, The ninth occasion is, a relapse into some grosse sinne after calling, which is scourged with hideous temptations, through a secret depth of Iustice in God, who thereby can shew how fearefull a thing it is so to offend.

CHAP. X.

How the godly may comfort themselves in their temptations.

THE consolations against temptations follow.

A Christian, that feeles himfelfe assaulted by the divell, may raise up in his thoughts divers 8 Tryall of faith.

9 Relaple into some grosse sin.

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Hee may comfort himfelfe from the confideration.

I Of the common condition of the godly.

contemplations, able to fuceour him in his diffresses : as

First, if hee consider that this is the case of all the godly, to bee tempted. It is no new thing which hath befalne him. Thus Paul comforts the Corinthians, No temptation bath befalme you, but what accompanies the nature of man, I Cor. 10.13. The Apostle Peter heartens them to whom he writes, by this argument: The same afflictions are accomplished upon your brethren that are in the world, I Pet. 5. This also the Apostle to the Ephesians affirmes, that those Spiritual wickednesses are found even in the most heavenly places on earth, Eph. 6. 12. the Apostles themselves were not free from this combate, and therfore Paul saith, we wrastle with principalities and powers, &c.

Secondly, if he confider the measure of them: God will not lay any more upon him, then hee is able to beare, hee may feare his owne strength, as Paul did, but

God

2 Of the measure.

God will make his grace sufficient for us, I Cor. 10. 13. 2 Cor. 12. 9. Satan is limited, hee can goe no further then his chaine will reach, and for that cause it is, that wee are taught to pray, that God would not lead us into temptation, as acknowledging that God doth dispose and order the measure of this kind of affliction.

Thirdly, if hee consider the short continuance of his temptations; they may be fierce, but they are not long: God will shortly tread downe Satan under our feete, Rom. 16 20. We shall suffer but a while 1 Pet. 5. 9, 10.

Fourthly, if he seriously meditate of divers things in Christ his Saviour: as

First, his example. It should bee lesse grievous to bee tempted, because Christ himselse was tempted in all things, as be is, sinne onely excepted, Heb. 4. 15.

Secondly, Christ hath atchieved an admirable victory over these

3 Of the short continuance.

4 Of divers things in Christ: as,

1 His example.

2 His vi-Gory over the Divell. these principalities and powers, and hath triumphed over them, and made a shew of them openly, Col. 2-15.

3. His fympathy. Thirdly, there is in Christ a sympathy and tellow-feeling. He is touched with our infirmities, and doth much compassionate our case, Heb. 4 15.

4 His intercession. Fourthly, He hath made intercession, and prayer for us, that our Faith might not faile. For that which he assured to Peter, he performed also for all the Elect.

5 His vertue for healing us.

Fifthly, Christ is the true brazen Serpenr, which is lift up of God, that when wee feele our selves stung with these fiery Serpents, by looking upon Christ, wee are sure to be healed, Iohn 3.14.

6 His fuc-

Lastly, We are sure to bee helped and succoured by Christ in the combat: He was tempted himselfe, that he might succour them that are tempted, fleb. 2.18.

5 Of the iffue out of temptation

Fifthly, If he consider the issue that God will give: He will give issue

issue out of temptation, 1. Cor. 10. 13. Hee will tread downe Satan, Rom. 16.20. Hee will stablish us, after wee have suffered a while, I Peter 3.9,10. If wee resist the Devil, he shall flie from us, Iam.4. 7, 8. If he leade us into temptations, he will deliver us from evill, Mat. 6.13. The Lord will break the head of the great Leviathan, the crooked Serpent, the Dragon of the Sea, Ifai.27.1.

6. If we confider the effects of temptation; it is the Schoole of Christ, to traine us up in spirituall fouldiery; they cannot hurt us, they make us more humble, 2 Cor. 12. 8, 9. They are for our tryall, I Pet. 1.7. Satan doth but winnow us, we lose nothing but our chaffe, Luke 22. 32.

Ob. But it seemes, temptations Ob. are a grievous evill, because we are taught to pray against them in a speciall manner in the Lords Prayer, which shewes that my estate is miserable, in that I am

6 Of the effects.

How wee may pray against temptations. am led into temptation.

Ans. It is true, that we must pray against temptations, and that it is a judgement; but yet no other, then sicknesse, povertie, or the like: and therefore we are not to pray against them simply, but with submission to Gods Will; onely we must pray absolutely to be delivered from the evill of temptation, which latter words doe restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not overcome of the temptation?

How wee may know that wee are not overcome of temptations. Answ. Observe thine owne heart in the entertainement of those vile injections. If thou abhorre them as soone as they come in, and give no manner of consent unto them, thou art free. For Christ himselfe was tempted by evill cogitations cast into his minde: (for the Apostle saith) Hee was tempted in like manner

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une are, and yet he was not guilty of the evill of the temptation. It is true, that for the most part wee are infected in some degree or other by it: But yet it is not impossible for man to be free from the evill of temptation, as that example shewes.

But fecondly, thou maist know whether thou bee overcome or no, by two fignes. For first, if thou feele the temptation to be an affliction to thee and account it an evill day, and art burdened under it, as if it were a very buffeting of the body, thou art yet fafe: The devill hath no victory, thou are not led captive, all this while. Paul was worse feared then hurt, 2 Cor. 12. 7, 8,9. Secondly, All the while thou refifteft by prayer, and wrastlest with it, and keepest thy spirituall weapons in thy hands, thou art the conquerour; for thou art affured of God, If thou resist, the Devill will flie from thee in due time.

Thou

Two fignes.

Thou art never overcome, till the temptation please thee, and thou resolvest to make no resistance spiritually, Iames 4. 8.

Quest. But what if I be overcome? Am I not in a desperate condition, if the temptations

have prevailed over me?

Ans. This case is mournfull, but not desperate: For Peter and David were overcome of the temptation; and though it cost them many teares, yet they were recovered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse unto him, and penitently plead for mercie before the Throne of Grace.

CHAP. XI.

Comforts against our dayly infirmities.

Hagainst the temptations of Safan-

Satan. There remaine two other distresses of the Spirit; the one arising from the sense of dayly infirmities, the other from the feare of falling away, and losing of what we have-

For the first, there are many wayes in which a Christian may fence his heart against the discouragements that arise from the sense of daily infirmities.

And these promises are of two sorts: for they are either such as give us arguments of consolation in themselves, or such as withall remove the objections are wont to arise in our hearts, upon some particular consideration of the manner of the infirmities in us.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnesse, omissions, distractions, particular falls through frailtie, some kinde of evill thoughts, dulnesse, unchearefulnes, doubts, and

Two forts of promifes.

What is meant by infirmities

The comforts raifed from the confideration. 1. Of thy age in Christ.

and the evill of our good works. The Arguments of Consolation are:

1. There are differences in the degrees of the age of Christ in Some Christians are but weake, young ones, Lambes, Babes, new formed; and God knowes it, and looks for no more from fuch, then what agrees to their age. He is a compulionate Father, that doth not require the same power of gifts in a weak Christian, which he looks

for in a strong.

2. It should much ease us to remember, that we are not under the Law, but under Grace, Rom. 6. ver. 14. We are delivered from the rigour of the Law: God now doth not expect perfection from us, nor accounts us as transgressours, because we are imperfect, but hath received us to the benefit of the new Covenant: In which, perfection is onely required in Christ .

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2. Of thy condition now under Grace.

Christ, and uprightnesse in us.

2. We may be very weake in strength and power of gifts, and vet very fruitfull: We may doe much good while we are in the Infancie of Grace, which the comparison of the Vine ( to which the godly are refembled) thewes. The Vine is not the strongest of Trees, and yet is more fruitfull in pleasant fruit, then many other Trees, not of the field only, but of the Garden alfo. Now the godly are likened to the Vine, Ifai. 27. 2. to fhew, that all their weaknesse notwithstanding, they may be aboundant in pleasing fruit.

4. The goodnesse of Gods nature should much encourage and comfort us herein: And so if we consider foure praises in the na-

ture of God.

First, He is gracious: he stands not upon desert, we may buy of him without money, he can love us for his owne sake, though we be able

3. Of the fruitfulnes may be in a weak Christian.

4. Of the goodnesse of Gods nature: For he is

1. Gracious, 2. Merei-

3. Slow to anger.

4. Ready to forgive.

5.Of the hope of strength.

able no way to pleade our owne merits, Isi. 55.1, 2,3.

Secondly, he is mercifull, yea mercie pleaseth him, it is no trouble to him to shew mercy, but he delighteth in it, Wic. 7. 18.

Thirdly, Hee is flow to anger. Infirmities will not provoke him to wrath; hee can delight in us still, though we have many wants and weaknesses, Pfal. 103.

Fourthly, He is ready to forgive. If by our too much carelesnesse and frequency in offending he be urged to displeasure, yet he is quickly pacified; a few prayers and teares in the confession of our faults will turne away all his displeasure, so as he will remember our iniquities no more, Psal. 103.

Fifthly, the Lord will strengthen his own work in us by his Spirit; and though grace be but in the bud, yet his blessing shall be upon our buds, and he will make us grow as the willowes planted by

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the water-courses: The hopes of increase, should stay us against the present sense of weaknesse, Esay 44.2, 3, 4.

6. There are many things comfortable to be thought upon in

Christ.

For first, He makes account to finde us sick, and sinners, he doth not expect to finde us righteous altogether: He came not to call the righteous, but sinners to repentance, Mark 2.17.

Secondly, We have such an High Priest, as knowes how to have compassion upon those that are out of the way: He is touched with our infirmities. He doth rather pitie us, then hate us for our weaknesses, Heb. 4. 15.

Thirdly, His intercession covers our infirmities. If any man sinne, we have an Advocate, even lessus Christ the righteous, who is the propitiation for our sinnes. He takes an order in Heaven, that God shall not be turned away from

Of many things in Christ: as

nion of us.

2His compassion.

3 His intercession.

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us.

4 His

us, he makes daily intercession for us.

Fourthly, His blond will powerfully cleanse our conscience from the deadnesse which is in our workes, Heb. 9. 14.

The imputation of his righteouf-nesse.

Fifthly, He is the Lord our righteenssels, and that is his name by which he will be called, Ier. 23.6. His perfect righteousnesse is as truly ours, as if we had performed it our selves: So, as although we be most unperfect in our selves, yet in Christ God can finde no fault in us, nor see any transgression: though our sanctifidation be spotted, yet our justification hath no blemish in it.

The help of the Ministery. 7. The helps God hath afforded us in his Ministers, may be some ease unto us: though for weaknesse we be but Lambs, yet God hath provided for us; he hath given us Shepherds to feed us, and given them a charge to look to his Lambes, as well as his Sheep. The Church is compared

pared to a nurse with breasts, and we have a promise to suck out of the breasts of her consolations, Ierem. 23. 4. Esay 5. 11, 12, 13. Iohn 23. 19.

8. Wee should especially be refreshed with the consideration of divers particular favours God hath assured us of in his Word:

First, That he will not deale with us after our finnes, nor reward us after our iniquities, Pfal.

Secondly, That he will spare us, as a man spareth his some that serveth him. No father can shew compassion like to that which God will be bound to shew to his children, Mal. 3.17.

Thirdly, that the smoking flaxe shall not be quenched, and the bruised reede shall not be broken; though grace were in us but like the heat in the wieke of the Candle, when the light is out, yet God hath taken order that it shall not

Of divers particular favours God hath affured us of. be extinguished, E/ay 42. 3.

Fourthly, that mail times of need we shall have accesse unto the Throne of Grace, and obtaine a fupply of all our wants; fo as we may go boldly to ask what we need in the Name of Christ, and it shall be given us, Hebrewes 4. Hlt.

Fifthly, That he will accept of our desires, and our will to doe his service shall be taken for the deed, so as he will reckon of so much good to be done by us, as we defired and endeavoured to doe: our works are as good as we defired to have them to be: The preparations of our hearts. are reckoned with God as great things , Efay 55. I lerem. 30. 2. 2 Cor. 8, 12.

Sixthly, That in all his dealing with us, he will use us in all compassion with a tender respect of our weakenesse. Our weeping and supplication shall be accepted before him, and he will canfe ms

to walk in a freight way, in which we shall not stumble, Ier. 21.9. In all our afflictions, be is afflicted. In love, in care, in pitie The will redeeme us, and carrie us as in the dayes of old, Efay 63. 9. As he hath borne us from the womb, so will he be the fame still unto old age, even unto the gray haires. He will carry us in the armes of his compaffion: He hath made us, be will beare, even he will carry, and will deliver us, Esay 46.3, 4. He will gather the Lambes with his armes, and carry them in his bosome, and gently leade those that are with young, Efay 40. II.

Seventhly, That he will supply all our necessities out of the riches

of his glorie, Pfal. 4. 19.

Eighthly, That he will passe by our meere frailties, and take no notice of the errours of our lives that arise from meere infirmities; There is no God like unto him for passing by transgressions, Mich. 7. 18.

R 3 Ninthly,

Ninthly, That he will strengthen us, and make us grow in the gifts bestowed upon us: The Lord will be the hope of his people, and the strength of his Children of Ifrael, Ioel 3.16. He giveth power to the faint, and to them that have no might, he increaseth strength: they that wait upon the Lord, Shall renew their strength, Esa. 40.29,31 He will be as the dew to his people. They shall grow as the Lillie, and cast forth their roots as Lebanon. Their branches shall spread, and their beauty be as the Olive tree, and their smell as Lebanon. They shall revive as the Corne, and grow as the Vine, Hof. 14.5,

And to assure all this, God would have us to know that he hath married us unto himselfe, and holds himselfe tyed in the covenant of marriage with all kindnesse and faithfulnesse, to take the care and charge of us for ever,

Hof. 2. 19.

6. To

6. To comfortably shew:

promises, what know eyes of what God may bring thee unto, notwithstanding thy weaknesse? He can make thee to multiplie as the bud of the field. He can make thee increase and waxe great. He can make thee attaine unto excellent ornaments, Ezech. 10.7. Since thou art the branch of his planting, the work of his hand, he may greatly glorifie himselfe in thee, fo as thy little one may be as a thousand, and thy small one as a frong Nation. God can performe it in his due time, Efay 60.21,22 Though thou have but a little strength, God hath set before thee fuch an open doore, as no man can Shut: and God can make thee stand in the love of the truth, without denying his Name when the houre of temptation comes upon the World, and many of great understanding fall, Rev. 3.8,9,10.

Hitherto of the principall confolations in the case of infirmities.

R 4 CHAP.

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6. To

6. To come

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Hitherto of the principall confolations in the case of infirmities.

R 4 CHAP.

## Divers objections are answered:

IT followeth that I should answer certaine objections, which doe usually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grievous, because I finde affliction of spirit joyned with them. These terrors and passions upon my heart doe dismay me, and make me doubt, those comforts doe not belong unto me.

Sol. God may afflict thy Spirit, and yet be well pleased with thee; yea therefore thy case is the more comfortable, because thou feelest the weight and burden of thy sinnes, as the places of Scripture following, most evidently

dently and comfortably shew:

Psalme 34. 15. The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

Matth. 11. 28, 29. Come unto me all yee that are weary and heavy la-

dengand I will ease you.

Take my yoake on you, and learne of me, that I am meeke and lowly in heart, and you shall finde rest unto your soules.

Ierem. 31.25. For I have satiate the weary soule, and I have replenished every sorrowfull soule. And their soule shall bee as a watered garden, and they shall have no more sorrow: the latter part of the 12. verse, &c.

Esay 63.9. In all their troubles he was troubled, and the Angel of his presence saved them. In his love and in his mercy hee redeemed them, and he have them and carried them alwaies continually.

Pfal. 31. 21, 22. Bleffed bee the R 5 Lard: Lord: for be hath shewed his marvellous kindnesse towards we in a

Strong City.

Though I saydinmy hast, I am cast out of thy fight; yet thou heardest the voyce of my prayer, when I cryed unto thee.

Plal. 103.9. He will not alwaies chide, neither keepe his anger for

ever.

Ob. But I offend daily .

Sol. That is cleerely answered in Gods promise: For he saith, he will multiply pardon, or aboundant-ly pardon, Esay 55.7.

Ob. But I finde I grow worse then I have beene, my heart is

much out of order.

Sol. If there be an heart in thee desirous to returne; there is comfort also against this distresse. The Lord will heale thy back-steeding, if thou take unto thee words to confesse thy falling away, Hos. 14.1, 3, 4. Behold (sayeth the Lord) I will bring it health and cure, and I will cure them, and reveale

reveale unto them the aboundance of peace and truth, Ieremie 33. 6. There is healing in the wings of the Sunne of righteonsnesse, and yee shall goe forth and growup, as the Calves of the Stall, Malachy 4.2.

Ob. But I am extreamely burthened with my ignorance, this is a continual grievance unto

me.

Sol. There are many comforts

against ignorance.

God in the new Covenant, that he will write his Lawes in thy heart, and hee will make thee to know the Lord: Thou maist goe boldly to the Throne of Grace, to beg further illumination of the Spirit of God. This is one of the suits God cannot deny.

2. God hath promised to leade thee by a way which thou hast not knowne: Hee will preserve thee by his knowledge, though thou be unacquainted with the way thy

8. Conftructions about ignorance in the godly. thy selfe. He that led his people from Babel to Sion, when they searce knew a foot of that long way, will leade thee in the straite way, from Earth to Heaven, if thou seeke a way of God as they did, E/ay, 42. 16.

3. We have such an High Priest as knowes how to have compassion on the ignorant. He that required that property of the High Priest in the Law, will much more expresse it himselfe, Hebrewes 5. 1,

2.

4. This must be thy glory, and the Crowne of rejoycing, that though thou be ignorant of many things, yet thou knowest God and Christ crucised, and this is eternall

life, Iohn 17.3.

5. The Ministers of the Gospel are ours, and therefore if wee attendupon the Word and continue in it, we shall know the truth: their instructions shall be dayly distilled into thy heart like drops of raine, I Cor. 3. 22, 23.

6. The

6. The anointing thou haft received, shall teach thee all needfull things, and lead thee into all truth, I lohn 2.27.

7. There is a feed of heavenly doctrine saft into thy heart, which shall ever remaine in thee. It is indelible, it cannot be blotted out,

I. Iohn 3.9.

8. Lastly, Knowledge is the gift of Christ, and as we know that he is come, so we believe that her will give understanding, that me may know him that is true, and wee are in him that is true, even in his Sonne Iesus Christ: this is the true God and eternall life, I John 5.10.

Ob. But we want or have lost the meanes of knowledge; our

Teachers are taken from us.

Sol. It is true; Where vision fuileth the people faint; but yet:

I. After God bath given you the bread of affliction, and the mater of adversitie, bee will restore Teachers, and no more restraine in
struction,

Bruction, Elay 30. 20.

of helpe, yet thou knowest not how God can provide: Hee can open the Rivers on the tops of mountaines, and he maketh the wildernesse a standing poole, when his people thirst and cry unto him, Esay 41.17, 18.

3. If ordinary meanes faile and be denied, God will then supply of his Spirit, and make that meanes which is lest, to suffice for thy presprvation and building

up, Philip. 1.19.

Now that there may be the more abundant support unto our hearts in this case of infirmities, I will open two places of Scripture that doe meet with the most

objections of our hearts.

The first is, Exedus 34. 6, 7. where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and give him the praise of his rich grace, where hee so describeth

The full explication of the words in Exo. 34, 6,

the

the Lord, that in his titles he giveth an answer to many objections.

1. If thou say, thy infirmities may alienate the Lord from thee:

Hee answers that he is Iehovah, alwayes the same, unchangeable. Hee will not alter his love towards thee, but love thee to the end: and for the more assurance, he repeated the title twice, because he knowes, we most doubt of that, and have most need to bee succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many adversaries and discouragements:

He answers, that he is God, or strong; to signific that nothing shall hinder the worke of his grace towards thee, but hee will keepe thee by his power,

and.

and maketh his grace sufficient for

3. If thou say, Hee is of pure eyes, and cannot but discerne thy faults, & sinne is sinne in the sight of God:

He answers, that hee is mersi-

4. If thou say, thou deservest

no fuch mercy:

Hee answers, That he is graciom, and doth not stand upon defert: He will shew mercy, not because thou art good, but because he is good.

5. If thou fay, The daily repeating and renewing of thy finnes may provoke him, though he bee

mercifull and gracious:

He answers, That heeis long-

suffering.

6. If thou say, thou hast many defects and wants to bee supplyed:

He answirs, That hee is full of goodnesse.

7. If thou say, Thou art ashamed

med of thy ignorance, which is more then can be conceived:

He answers, That he is abundant in truth to supplie thy defects, and to performe his promise, though thou have but a little faith.

3. If thou say, Thou does beleeve that God is all this unto some men; and that Abraham, and David, and others that were in great sayour with God, have sound all this: But for thy selfe, thou art so vile a creature, and so meane a person, as it is not for thee to expect such great things of God:

He answers, that he keepes mercy for thousands. He hath not spent all upon David, or the Patriarchs, or Prophets, or Apostles, or Martyrs, or Ministers; but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to all that come unto him for mercie.

9. If thou yet fay, Thou art guiltie,

guilty of divers forts of somes, and that it is not one offence onely, but many that lie upon thee, and some of them such as thou darest not name, they are so vile:

He answers, that he forgives iniquitie, transgression, and sinne, that is, all forts of sinnes, of nature, of weaknesse, or of presumption.

10 If any other should say, this is a doctrine of libertie, and may

embolden men to finne:

He answers to that, he will by no meanes cleare the wicked, those are favours onely he will declare to the penitent, that are weary of their finnes, and would faine offend no more.

2 The fecond place is, Ezech.
36. 15. to the 37. where many objections are evidently answered, the consolations being fitted of purpose, so as every word almost prevents some doubt that might arise in mens mindes: as,

I. 06.

The full explication of the words in Ezek. 36.

1 Ob. I am exceeding lothfome, and a creature extremely filthy in respect of my sinnes.

Sol. I will powre cleane water upon you; that is, I will wash your soules in the sountaine of my grace, and both forgive you, and sanctifie you.

2 Ob. Oh, it cannot be that any meanes should doe me good,

I am so totally defiled.

Sol. Ye shall be cleane: it is easie for God to cleanse us, it is our owne unbeliefe hinders us: God hath promised our cleansing.

3 Ob. O but my fins are great aud grosse sinnes, I have offended more grievously then other

men.

Sol. From your Idols, and from your filthinesse will I cleanse you; though thy sinnes were as great as idolatric in the first Table, or whoredome in the second, yet God can forgive and sanctific thee.

4 0b. But my nature is so bad,

that if I were forgiven, I should

offend againe.

Sol. A new heart will I give thee; Where God forgives our finnes, he gives us another dispoficion, and changes our natures, verse 26.

5. 06. O, but I am fo ignorant

I cannot but offend.

Sol. A new spirit will I put within you; He will give us un-

derstanding and wisdome.

6. Ob. But I am so dull and hard-hearted, that I am not sensible of mine owne distresse and wants, and cannot be affected with the excellency of the goodnesse or promises of God.

Sol. I will take away the stonie beart out of your body; God will cure us of hardnesse of heart.

7. Ob. But if my heart were fortned, and that I had some feeling, it would grow hard and sense feelesses.

Sol. I will give you a heart of flesh.

8.06.

8. 06. O, but if all this were done for me, yet I know not how to order my felfe, and what to doe to goe on in a religious course of life.

Sol. I will put my firit within

you, verfe 27.

9. 06. If the Lord do give me his Spirit, yet I feare I shall not be ruled by it, but offend and grieve the Spirit of God, through ignorance and want of strength.

Sol. I will canse you to keepe my statutes, and ye shall keepe my judgements, and doe them. The Lord will work our works for us, and teach us to obey, and give us power to doe what he commandeth.

unfitnesse in the very things of

my outward estate.

Sol. Yee shall dwell in the Land; the Lord will bleffe us in outward things, as well as in spirituall.

21.06.

use the creatures, me thinks I see such unworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. I gave the Lord to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

thers were in covenant wth God, and more eminent men, and more

worthy then we.

Sol. Ye shall be my people, and I will be your God; Gods covenant of grace is with the fathers, and their generations after them: If he have been thy fathers God, he will be thy God also, and thou shalt be of his people.

13 Ob. O, But I finde fuch daily finnes, and I am polluted in every thing I do: I am many

wayes uncleane.

Sol. I will also save you from

your uncleannesse. God will multiplie pardon, he will forgive us, and comfort us against our sinnes after calling.

14. 06. But how shall I beleeve all this? for I see, God hath plagued us by famine, scourged us with great want, which still

lies upon us.

Sol. I will call for the corne, and increase it, and lay no more famine upon you, and I will multiplie the fruit of the trees, and the increase of the field, &c.

15. 06. But there is no con-

dition on our part?

Sol. Yes, for all this shall be done unto you, when you remember your owne evill mayes, and your doings that were not good; and shall loath your selves for your iniquities and for your ahominations. These comforts belong to us, when we are throughly displeased with our selves for our faults. And besides, for all this must the Lord be sought unto; we shall obtaine all,

or any of these, but we must aske first, verse 31.37.

## CHAP. XIII.

Shewing how a godly man may comfort himselfe against the feare of falling away.

Higherto of the comforts against our daily infirmities. The consolations against the feare of our falling away follow.

We may three wayes comfort our selves against this seare, namely, if we consider God, or Christ, or our selves.

things of excellent observation, both of them exprest in the Scriptures. The first is, that he hath undertaken to preserve us from falling away. The second shewes us distinctly, how he will per-

performe this.

For the first, that God will keepe us from falling away, we have foure things to assure us.

First, the promises of God directly to that end: for he affures us. that his Elect shall enjoy the work of their bands, and shall not labour in vaine, Esay 65. 22, 23. The Smoking wieke Shall not be quenched, nor the bruised reed broken, Elay 42. 3. Not one of them Thall be lacking in the whole flock, Ierem. 23. 4. God will build them, and not pluck them downe, bee will plant them, and not pull them up, Ier. 24.6. He will conforme us, in and to the end, that wee may be blameleffe in the day of our Lord Iesus Christ: for God is faithfull, who hath called us to the fellowship of his Sonne Lesus Christ our Lard.

Secondly, the Decree of God, concerning which the Apostle saith, That the foundation of God remaineth sure: he knoweth who

Foure things may affure us that God will keep us from falling away. 1 His promiles.

1 Cot. 1. 8, 9.

2 His

are

are his. Though Hymeneus and Philetus fall away, yet none that call upon the name of the Lord, and depart from iniquitie, can ever be lost, 2 Tim. 2.19.

3. Three Attributes in God, viz.

His faith-

Thirdly, the attributes of God: and fo there be three things in God may wonderfully fettle us against this feare. The one is bis faithfulnesse. The other is his poner. The third is his immutable love. All three are laid to pawne for the performance of this prefervation, and so pleaded in Scripture. For his faithfulnesse, the Apostle thence concludes, that the godly shall be confirmed to the end, as was alleadged before, I Cor. 1. 8.6. and fo he reasoneth writing to the Thessalonians: The Lord is faithfull, who shall stablish you, and keepe you from evill, 2 Theff. 3.3. And of the power of God these places speake, me are kept by the power of God, to salvation, I Pet.1.5. I know (faith Paul) whom I have beleeved, and I am per-

Hispower

persmaded that he is able to keepe that which I have committed to him against that day , 2 Tim. I. 12. Now unto him that is able to keepe you from falling (faith Inde) and to preserve you faultlesse before the presence of his glory, with exceeding joy: to the onely wife God our Saviour be glory, and majestie, dominion, and power, now and ever. Iud. 24. And for the love of God. that is unchangeable, there is apparent proofe, Whom he loveth. he loveth to the end, Iohn 13.1. fo as wee may be confident in this. that bee which bath begun a good work in us, will performe it till the day of Christ, Philip. 1.6.

Fourthly, we have the seale of God for it, and he hath given us earnest, that we shall certainly enjoy the inheritance purchased for us. And thus every one that believeth, is sealed by the holy Spirit of promise; which is our earnest, Eph. 1. 14, 15. and therefore, we shall be established, 2 Cor. 1.22.

S 2

Now

His love.

4. His feal.

Now for the fecond; If any ask, how God will doe this?

I answer, that the Scripture shewes how this will be perfor-

med thus : For.

What God will do to keep us from falling away.

I. Ged will not cast off his people, he will never forfake his inheritance, Pfal. 94. 14. I Sam. 12. 22. For the Lord loveth judgement, and for saketh not his Saints, and therefore they are preserved for ever, Pfal. 17.28.

2. God will put his feare into their hearts, that they shall not depart from kim: For this is his Covenant with his people, that be will not turne away from them, to doe them good, and be will put his feare into them, that they shall not depart from kim, Ier. 32.40,41.

3. To make all the furer; hee will put his Spirit into them, which Shall leade them into all trath, and cause them to keepe bis statutes and to doe them, John 14. Fzech. 36.

4. He will uphold them, and order their wayes, and keep

their

their feet that they fall not. The steps of a good man are ordered by the Lord, and hee delighteth in his way: Though he fall, he shall not utterly be cast downe: for the Lord upholdeth him with his hand, Psal. 37.23, 24. He holdeth our soule in life, and suffereth not our feet to be moved, Psal. 66.9. He will keepe the feet of his Saints, I. Sam. 2.9.

5. Lastly, God will work their works for them, and continually assist them with his presence, and blessings, Esa. 26. Exech. 36. Phil. 2.13. And thus the comforts that

we may gather from God.

Now secondly, in Christ there are three things may minister much establishment in our hearts

against this feare.

I. His intercoffion: he hath specially prayed for us, that God would keepe us from evil, Iohn 17. and therefore is able to save us to the number, because her ever liveth to make intercession for m, Heb. 7.15.

S 3

2. The

Three things in Christ may comfort us.

His in-

2. His of-

2. The confideration of his office herein. It is his work to be Omega as well as Alpha; to be the finisher of our faith, as well as the author of it: He is the end as well as the beginning, Revel. 21. 6. Heb. 12.2.

3. His

3. The power of Christ. None can take us out of bis hand, Iohn 10. and as was said before, he is able to save us to the uttermost, Heb. 7.25.

Thus of the confideration of

3. Things in our felves may comfort us Now thirdly, in our felves we may look upon three things, as we are in the estate of grace.

For first, we are borne against of a lively bope of an immortall inheritance reserved for us in heaven. Our new birth intitles us to Heaven, and it is kept for us, and our hope is lively, 1 Pet. 1.3.

Secondly, our seed abideth in us: It cannot be blotted out. He that is borne of God, sinneth not, because his seed remainsth in him,

I Toky

I Iohn 3. 9.

Thirdly, eternall life is begun in us, Iohn 17. 3. Now if it be life eternall, how can it end? How can we fall away from it? Naturall life may end, but Spirituall life can never end.

## CHAP. IIII.

Promises that concerne Prayer.

Hitherto of Promifes that concerne affliction. And in as much as my purpose was but to fence the godly man (setled in his justification) against the grievances which might befall him in respect of afflictions, during the time of this pilgrimage here, I shall end with the discourse of those promises: saving that I will give a taste of the last sort of promise, viz. such as are encouragements to holy graces or duties.

S 4

I will not instance in the promises made to the love of God, to meeknesse, to such as seeke God, to the love of the word, and the like: but only I will open the promises made to the prayers of the godly, and the rather, because Christians are most troubled about their prayers.

Those promises referred to three heads.

The promises that concerne prayer, may be restored to three heads; for either they are such as assure us that God will heare the prayers of his servants; or they shew us, what in prayer he will heare: or else they describe the wonderfull goodnesse of God in the manner how he will heare. For the first, that the Lord will certainly heare prayer, these places of Scripture doe most comfortably assure us.

Esay 58.9. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am.

Matth. 21. 22. And what soever yee shall aske in prayer, if ye beloeve, Je shall receive it.

Iohn 14. 13. And what soever ye aske in my name, that will I doe, that the Father may be glorifyed in the Sonne.

I Iohn 5.14, 15. And this is the affurance that wee have of him, that if wee aske any thing according to his will, be beareth us.

And if we know that he heareth us, what seever wee aske, wee know that wee have the Petitions that wee have defired of him.

Iob 22.27. Then shalt make thy prayer unto him, and hee shall heare thee, and thou shalt render thy vowes.

Iob 33. 26. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy, for hee will render unto man his righteousnesse.

Psal. 34. 15. 17. The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

The righteom cry, and the Lord beareth them, and delivereth them out of their troubles.

Psal. 50. 15. Call upon mee in the day of trouble, so will I deliver thee, and thou shalt glorific mec.

Iohn 15. 16. That what sever yee shall aske of the Father in my

name, he may give it you.

John 16.23. And in that day shall yee aske me nothing: Verily verily Isay unto you, what soever yee aske the Father in my name, hee will

give it you.

For the fecond, it may much comfort us, if we confider that God will not onely heare our prayers in generall, but our voice, Pfal. 5. 3. Our very desires, Pfal. 10. 17. Our teares Pfalme, 29. 12: The very naming of Christ shall not be done without regard, 2. Tim. 2. 19. Our groaning, Pfal. 102. 20. When wee are destitute of words to expresse our selves, our groaning, our teares, yea the very defires of our hearts is an effectuall prayer to God. Hee doth not looke what wee doe fay, but

but what wee should say. If we come like little children, and but name our Fathers name, and cry, making moane, it shall bee heard.

3. But in the third point appeares the wonder of his compaffion: For,

despising their prayer, Pfalme 102.

17.

2. He will not reproach them, nor hit them in the teeth with what is past, or their present frailties, lam. 1.5.

3. He will prepare their hearts too; hee will as it were helpe them to draw their petitions, Pfal.

10.17.

4. He takes delight in bearing

their prayers, Prov. 15. 8.

5. He lookes from Heaven of purpose to heare their groanes, Psalme 102. 19, 20. his eares are open, there is not the least impediment in his hearing, Psal. 34. 15. It is his very nature to be a God that

that heareth prayers; It is not contrary to his disposition, Pfal. 65.

1, 2.

6. He thinks thoughts of peace, to give an end, and expectation,

Ier. 29. 11, 12, 13.

7. He will be plenteous in mercy, to them that call upon him, Pfal. 86. 5. Iam. 1. 7. He giveth liberally.

8. Hee will answer them, and fometimes shew them wonderous things, which they knew not, Ier. 33.

9. Hee will refresh them also with much joy and comfort of heart: He will be many times as the dem unto their hearts, lob. 33. 26.

10. It is a fingular compassion, that he will heare every one that come with petitions to him, hee will except no man : all shall bee heard: who foever asketh, shall have, Mat. 7. 7 Luke 11. 10.

II. It is yet more compassion, that God will heare them in all they aske, what soever they desire

of him in the Name of Christ: They may have what they will, Mar. 11.24. John 15.7.

12. The Spirit shall helpe their infirmities, when they know not what to pray for as they ought, Rom. 8.26.

13. God will crowne the prayers of his Servants with this honour, that they shall be the signes both of their sanctification, and of their salvation, Iohn 9.31.

Rom. 10. 13. If God heare their prayers, hee will receive them up to glory.

wonderfull compassion in the very time of hearing prayer, hee will heare in the morning, Psal. 5.3. In the very season, the due time, when we are in trouble: yea so, as hee will in our affliction in a special manner let us know, that he is our God, and that he will deliver us, Zach. 13.9. Psal. 50. 15. and 91. 15. Heisready to be found, Psal. 46. 1. Davids prayers were

heard

heard from the very first day hee made them, Daniel 10. 12. Yea God will heare us while we speake unto him, and answer us before wee can expresse our selves unto him many times, Esay 65. 24. Yea the Lord heareth the prayers of his people, even when they thinke they are cast out of his sight, Psalme

31.22.

FINIS

THE

## RVLES OF

A HOLY LIFE.

OR,
A TREATISE CONTAINING
the holy order of our lives prefcribed in the Scripture,
concerning our

carriage Towards God,
Towards men,
Towards our selves:

With generall Rules of Preparation, that concerne either the helpes or the manner of a holy

By N. BIFIELD, late Preacher of Gods Word at Isleworth in MIDBLESEX.

Psalme 50. ult.

To him that ordereth his conversation aright, will f shew the salvation of God.

Printed by Iohn Legatt.
1640.

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## TO THE NOBLE AND RELIGIOUS

Vere, increase of joy and peace in beleeving.

MADAM,

T was most truely said by the Apostle of the Gentiles:

Godlinesse is great

that if a man would be incited to the care to get any thing, for the profit might come thereby, it should be godlinesse. No skill in the world being comfortable to that skill of being able to leade a godly life, for the sure and

and speedie, and matchlesse gaine it will bring unto a man. For (besides that it only hath the promise of a better life) godlinesse were to be defired, and with all possible diligence to be fought after, for the very gaine of it in this life. For (to omit the confideration of the favour it breeds with God, and the unspeakable treasures of the grace of Christ, which alwayes goe withit) it were to be defired for the immediate effects it works upon men in it selfe. For if men love themselves, what should they defire more then that which tends to make themfelvesperfect? What should it advantage a man to have all things good about him, if him-

himselfe be ill and vile? If men, that were onely guided by the light of nature, could (fome of them) fee cleerly, that nothing was so good for a man, as to live well ( when yet they knew no other living well, then what was prescribed in their naked and naturall Ethicks ) then how much more happie must it be for a man to live a Religious life, by which he is brought more neere to God himselfe, and farre above the condition of any naturall man? Yea if there were no more to be had by it, but the peace and rest it brings unto a mans heart, it were above all outward things to be defired. For no man walkes fafely, that walkes not religioufly;

giously; nor can any actions of men produce any found tranquilitie and rest of heart, but such actions as are prescribed by true Religion. What shall I say ? If for none of these, yet for it selfe were a godly life to be had in singular request. For if men, with much expence of outward things, feeke but the skill of divers naturall and artificiall knowledges, and thinke it worth their cost but to be able to attaine these skils; how much more ought men to be at the paines, yea and cost too (if it were required) to get this admirable skill, to live a religious life? This most gainfull subject is entreated of in this little Volume. I may truely

fentence in this little Treatife leads us to much and rich treasure, if the promises belonging to each duty were annexed thereunto: And therefore no Christian that loves his owne soule, should think much of the paines of learning and practifing these Rules.

I shall not need to exhort your Ladiship to the hearty care of those things you have beene taught of God (long since) to prosit, & have learned Jesus Christ, as the truth is in him: your sincere profession and practice hath many witnesses; and since you believed the Gospel of Salvation, and were sealed by the Spirit of promise, you have

have a Witnesse within your selfe, which will not faile in life or death to pleade your abundant consolation. When I intreate of Pietie, righteousnesse, mercy, and temperance, I entreate of things you have above many

profited in.

I have presumed to dedicate these Directions to your Ladyship, and not without reason: You have heard the preaching of them with speciall attention, and have bin a principall perswader to have them published for the common good. Being many waies bound to acknowledge your Ladyship amongst my best hearers and friends, I cannot but beseech your Ladyship to accept of this small testi.

testimonie of my unfained observance of your many prayses in the Gospell, and as a pledge of my thankfulnesse for all your workes of love to me and mine.

The God of Glorie and Father of our Lord Jesus Christ, make you abound yet more and more in all the riches of his grace in this life, and fill you with the comforts of the blessed hope of the appearing of Jesus Christ.

Your Ladiships in the service of Iesus Christ to be ever commanded,

N. BIFIELD.

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Application of the second



he Concents.

# THE Contents of the whole Book.

Chapter 1. page 441. to the 448.

The Scope of the whole Booke, is, to show briefly the choisest Rules of life of all sores.

Some objections against this course answered, and the warrant and profit of it showed.

The eafinesse of the course, with some generall Directions.

Chap. 2. p 448. to 470.

The Rules are either generall particular.

T

The

The general Rules concerne either the helpes to an holy life, or the

manner of well doing.

Hee that would prepare himselfe to an holy course of life must doe divers things, and avoide divers things.

The things be must doe are these:

I. Hee must be sure hee hath re-

pented, and doth beleeve.

2. Hee must get knowledge how to doe well: and that he may attaine knowledge,

I. He must esteeme it.

2. He must not consult with sless and bloud.

3. He must redeeme the time.

4. Hee must be wise for himselfe.

5. He must be swift to heare.

6. He must study onely profitable things.

7. He must strive to increase in

knowledge.

8. Hee must propound his doubts.

9. Hee must be rightly ordered towards

towards his Pastor, to pray for him, and obey him, and not discourage him.

3. Hee must avoide ill companie.

4. He must resolve to practice these rules.

5. He must order his outward calling so, as he be freed from all needlesse incumbrances.

6. He must keepe company with

such as doe live well-

7. He must not be a servant of man.

8. He must accustome himselfe to the thoughts of the coming of Christ.

9 He must not regard what the

multitude doth.

10. He must carefully remember, to be in all things thankefull to God.

II. He must study to be quiet.

12. He must be carefull to goe on in a direct course.

13. Hee must reade the Scriptures dayly.

T 2 14. He

14. He must be carefull to pre-

serve his first love.

15. He must especially strive for fuch good things as would make him more excellent in his place and calling.

16. He must be often in the du-

ties of mortification.

17. He must observe the opportunities of well doing.

18. He must be carefull of keep-

ing the Sabbath.

19 Hee must often meditate of the examples of the godly that excell in holinesse.

20. Hee must dayly pray God to

direct him.

#### Chap. 3 p.370, to 375.

Thus of what he must doe: what he must avoid followes: and so he must take heed,

I. Of carelefne fe.

2. Of Rashnesse.

3. Of carnall confidence.

4. Of hasting to be rich.

5.0f

5. Of distrust full feares.

6. Of adding to, or taking from the Word of God.

7. Of contempt of reproofe.

8. Of beholding of vanitie.

9. Of the beginnings of sinne.

Chap.4.p.475. to 491.

Nine things to be ever in our mindes, that in general concerns the manner of well-doing: for in all good workes wee must shew:

I .- I Zeale.

2. \_\_\_ 2. Sinceritie, which bath in it:

Truth.

Respect to all Gods commande-

Aright end.

Obedience without objecting.

Obedience in all companies.

2. Constancie, when wee doe good.

Without wearinesse.

Without discouragement.

T'3 Without

Without resistance.

Without wavering.

Without declining.

4. Feare.

5. Simplicitie: which is,

To rest upon the Word for the forme of holinesse and happinesse.

To be barmleffe.

To be simple conserning evill.

To love goodnesse for it selfe.

To be meeke and lowly minded.

So to feare God, as not to envie the wicked.

6. Circumspection, which bath init.

A respect of lesser commande-

Abstaining from appearance of

Observation of the circumstances of things.

Vnrebukeablene [e.

Avoyding evill when good might come of it.

7. Growth, which hath in

Abun-

Abounding in goodne fe. Finishing of holinesse.

Progreffe.

8. Moderation, to be neither just nor wicked overmuch, which is expounded at large.

Chap. 5. p. 491. to 499.

Hus of the generall rule: the particular rules concerne either God, or other men, or our Celves.

Our whole dutie to God, concernes either his love, or his fer-

vice.

The love of God must be considered either in the foundation of it, or in the exercise of it.

The foundation of the love of God,

is the knowledge of God.

The Rules about the knowledge of God, conserne either the right conceiving of his Nature, or our acquaintance with God.

That we may conceive aright of

the Nature of God:

I. We

1. Wee must cast out all likenesses.

2. We must strive to conceive of him according to his special praises in his Word.

3. Wee must bring with us the

faith of the Trinitie.

4. We may belpe our selves by the thinking of the Godhead, in the bumane Nature of Christ.

5. We want ges cure for Atheifti-

call thoughts.

That we may be acquainted with God.

I. Wee must prepare our bearts.

2. We must begge acquaintance by prayer, praying with all our hearts, and early, and constantly.

3. Wee must give our selves to

God.

Chap. 6.p. 499. to 515.

Thus of the foundation of the love of God: the Rules that

concerns the exercise of our love to God, either then us how to manifest our love to God: or how to preserve it.

Wee manifest our love to God,

I. By avouching him to bee our God.

2. By providing him a place to dwell with us.

3. By loving Iefus Chrift.

4. By walking with him, which hath five things in it.

3. By honouring God: and wee honour him,

By seeking his kingdome first.

By open profession of his Truth.

By grieving for his disconour.

By directing all our actions to his glory.

By Suffering for his fake.

By honouring fuch as feare

By hating his enemies.

By speaking of his truth with all reverence.

By free-will offerings.

By praising him: where di-

vers Rules.

6. By trusting in bim: and this trust in God we show:

By relying upon his mercy for our

Calvation.

By committing all our workes to his bleffing.

By beleeving what he faith.

By staying upon him in all distresses, praying to him, and casting our care upon him, and relying upon his helps.

Without leaning to our owne, un-

derstanding.

Without murmuring.

Without feare.

Without care.

Without using ill meanes.

7. By obeying him.

In the manner also of our manifesting our love to God, wee must doest,

1. With fervency.

2. With feare: and our feare of God we shew:

By amfull thoughts of God. By departing from evill.

By

By all reverence of mind.

By not fearing men.

By remembring his presence.

By trembling at his Indoments.

By humility in the use of his Ordinances.

By the reverent use of his very Titles.

Chap. 7.515. to 522.

Thus of the manifestation of our love to God: for the preservation of our love to God,

I. Wee must separate our selves

from all others to be his.

2. We must beware that we forget not God.

3. Wee must edise our selves in

our boly faith.

4. Wee must pray in the holy Ghost.

5. Wee must waite for the comming of Christ.

6. We must seeke his speciall pre-

Sence in his Ordinances.

7. Wee must preserve the Truth

be bath delivered tous.

8. Wee must study his prayses.

9. Wee must study to rejoyce in God, which centaines in it 4. things: where eight rules to obtaine this joying in God.

Chap. 8.p. 5 22. to 5 25.

Thus of our love to God: his fervice followes and the rules about the service of God, concerne either the parts of his service, or the time of it.

The rules that concerne the parts of Gods worship, are either generall

to all parts, or speciall.

Ninethings to be remembred in all parts of Gods worship:

1. Preparation.

2. Godly feare.

3. Penitency.

4. Griefe that others ferve not

5. That all be done in she name of Christ.

6. Trece-

6. Precedencie before other busi-

7. That we serve him with all our hearts.

8. Defire to please him.

9. Deteftation of what might draw us from his service.

Chap. 9. p. 525. to 531.

The special Rules concerne either his publicke service, or the particular parts of his service: Vnto the publik service,

All must come,

With pecial reverence,

And zeule: and this zeale to bee

shewed fixe wayes,

And with our confent,

With special gladnesse before God.

And trusting in his mercy, And thankefulnsse for all successes.

CHAP.

#### Chap. 10. p. 531. to 536.

He special parts of Gods morthip, are,

I. Hearing: where the rules concerne us.

1. Before hearing :

A resolution to deny our owne wits and affections.

A meeke and humble spirit.

2. In the time of hearing:

Speciall attention.

Proving of the doctrine.

3. After hearing :

I. Meditation.

2. Practife.

#### Chap. 11. p. 536. to 543.

THe Sacraments, which are either, Baptisme or the Lords Supper.

Concerning Baptisme wee have

divers things to doe:

I. About our children to present them to Baptisme,

In due time.

In

Infaith.

With thankefulne fe.

2. About our selves, to make use of our owne Baptisme.

In safe of doubting.

in the case of temptation to sinne, where our Baptisme serves for use three wayes.

In the case of doubting of our per-

Severance.

3. About others to acknowledge the Baptized.

Chap. 12. p. 543. to 546.

Oncerning the Lords Supper, we are charged with,

I. Examination.

2. The discerning of the Lords Body.

3. The shewing forth of the death

of Christ.

4. The vowes of loving the godly.

5 . Reconciliation.

6. Vowes of holy life.

Chap.

Chap. 13. p. 547. to 550.

3. PRayer: about which the Rules are,

1. Thy words must be few.

2. Thy beare must be lifted up: which bath three things in it: understanding, freedome from distractions, and fervenois.

3. Thou must use all manner of

braver.

4. Thou must persevere in prayer.

5. Thou must be instant, without fainting or discouragement.

6. With supplications for all sorts

7. In all things then must give thankes.

### Chap. 14. p. 550. to 554.

4. R Ending the Scriptmes:

I. Reade daily.

2. Meditate of what thou readest.

3. Conferre upon it.

4 Resolve to obey.

Chap.

#### Chap. 15.p. 554. to 555.

- 5. Singing of Psalmes: the rules
  - I. Teach one another by Pfalmes.
  - 2. Sing with the heart.
  - 3. Sing with grace.
  - 4. Make melodie to the Lord.

Chap 16. p. 555. to 558.

- 6. Omes: the rules are, 1. Before thou vow, confider.
- 2. When thou hast vomed, deferre not to pay.
  - 7. Swearing: the rules are
- 1. Sweare not by any thing which is not God.
  - 2. Sweare in truth.
  - 3. Sweare in judgement.
  - 4. Sweare in righteousne fe.

Chap. 17. p. 558. 20560.

8. F Afting: the rules cincerne, 1. The strictnesse of the abstinence.

2. The

2. The humbling of the Soule.

Chap, 18. p.560. to 566.

HItherto of the parts of Gods morship. The time followes, which chiefly is the Sabbath: and the Rules about the Sabbath, concerne,

1. The preparation to it :

Endthy work.

Avoid domesticall unquietnesse.

Cleanse thy selfe:

2. The celebration of it, where is prescribed:

1. Rest from all work.

2. Readine fe and delight.

3. Care and watchfuluesse.

4. Sinceritie to be shewed.

By doing Gods workes with as much care as our own.

By observing the whole day.

By avoyding the leffer violations of the Sabbath.

5. Faith, by trusting upon his blessing.

6. Discretion.

Chap.

Chap. 19. p. 566. to 570.

Itherto of the Rules that concerne our carriage towards God. Towards man followes: and To either towards all men, or towards some men.

The Rules that order us in our carriage towards all men, concerne either righteousnesse or mercy.

The rules that concerne righteousnesse, either order us in company or out of company.

In company, we must be ordered. either inrespect of Religion, or the finne of others, or the way how to carry our selves inoffensively.

For matter of Religion, look to it ,

I. That thou take not up the name of God in vaine.

2. That thou avoid vaine janglings, about doubtfull differtations, or curious questions, or unprofitable reasonings.

3. If thou aske a reason of thy hope, answer with all reverence and

meeknesse.

4. Let

#### The Contents.

4. Let thy communication be yea, yea, and nay, nay.

Chap. 20. p 5.570.to 574.

A Sfor the faults of others, T. Iustific not the wicked, nor condemne the righteom.

2. Converse without judging.

3. Walk not about with tales.

4. Reprove, but hate not.

5. Paffe by fraitises.

6. Give foft answers.

Chap. 21. p. 574. to 582.

That then mayest converse inoffensively, thou must look to three things, humilitie, discretion, and puritie.

Vnto the humilitie of thy conver-

fation, belong thefe vules.

1. Be fost, show all mecknesse to

2. Hearken to the words of those that are wise.

3. Stand not in the place of great

Vnto

Vnto the discretion of thy conversation, belong these Rules.

I. Speake what is acceptable.

2. Avoid those that cause divi-

3. Make no frihndship with the angry man.

4. In the evill time be filent.

5. And communicate not thy fe-

6. Withdraw thy foote from thy neighbours house.

7. Restraine thy possions.

8. Bleffe not thy friend with a loud voice.

Vnto the puritie of thy conversation, belong these rules:

1. Refraine thy touque from evill.

2. Especially avoid filthis speaking, foolish talking and jesting.

3. Avoid revelling and drinking.

Chap. 22.p.5 82: to 84.

OVt of company :

I. Conceive love to all men-

2. Pray for all forts of men.

3. Pro-

3. Provide to live, Honestly, without scandats. Instly, without deceit. Peaceably, without strife.

Chap. 23. p.584. to 592.

T Hus of righteousnesse. Mercy followeth: and unto Mercie is requisite,

1. Willingne fe.

2. Labour.

3. Liberalitie.

4. Humilitie, to be shewed five wayes.

5. Faith, in two respects.

6. Discretion, in four e respects.

7. Sympathie.

8. Sinceritie, in five things.

Chap. 24. p. 592. to 601.

Thus of the Rules that order our carriage toward all men.
Towards some men, followes: as they are either wicked, or godly.
As fey the wicked.

I. Hold

- I. Hold no needlesse focietie with them.
- into their companie, carry thy selfe wisely, that thou mayest, if it be possible, win them: and to this end, shew,

1. Thy mortification.

2. Reverend speech in matters of God and Religion.

3. Meeknesse of wisdome.

4. Reservedne fe, in eight things.

5. Mercy.

6. Vndannsedneffe in a good caufe.

7. P atience.

8. Love to thy enemies.

Chap. 25. p. 601. to 608.

Thus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walk in love: and the particular Rules concerne either the manifestation of our love unto them, or the preservation of love to them.

Sixe wayes to manifest our love to the godly.

1. By

1. By courtefie.

2. By receiving them.

3. By bearing their burdens.

4. By provoking them to good duties.

5. By faithfulnesse in their businesse.

6. By employing our gifts for their good.

Chap.25. p.608 to 613.

For the preservation of our love to the godly, some things are to be done, and other things to be avoided.

The things to be done, are,

1. Labour to be like minded.

2. Follow peace.

3. Cover their nakednesses.

4. Confesse your faults one to another.

Chap. 27. p. 613. to 618.

TEn things to be avoided:

2. Diffimulation.

3. Conceitedneffe.

4. Rejoy-

4. Rejoycing in iniquitie.

5. The minding of our owner things.

6. Ficklene fe.

7. Vain-glory.

8. Indging.

9. Evil words and complaining.

10. The forsaking of their fellowship.

Chap. 28. p. 61 8. to 623.

Other Rules which concerne onely some of the godly.

I. Such as are falne.

2. Such as are weake.

3. Such as are strong.

3 4. Such as are especially knit to

us in friendship.

I. Those that are false, are either false from God, or from thee; from God, either grossely or by insirmitie; and so are guiltie of fonle vices, or extreme omissions.

I. Warne them and reprove

them.

2. If they mend not, avoid them.

3. If they repent, forgive them. Toward such as are false from

the

thee, by trespassing against thee, obferve these rules.

1. Either speake not of it, or so as thou vexe not at it.

2. In great wrongs, two things are to be done.

First, When the trespasse is secret, reprove him privately: if he mend not, reprove him before witnesse: If he yevenmend not, make the Church acquainted with it: If he will not then amend, hold him as a Heathen or a Publican.

Secondly, If he repent, forgive him, as often as he faith, it repenteth him.

Chap.29.p.62 2.to 625. Qwards fuch as are weake.

1. Wee must not intangle them with doubtfull Disputations concerning Ceremonies, or things indifferent.

2. Wee must beare with their weaknesses.

3. We must not offend them.

4. We wust encourage and comfort them.

5. In

5. In things indifferent, we must suffer a little restraint of our owne libertie, to please them.

6. Towards strong Christians.

First we must acknowledge them. Secondly, we must set their practice

before us, as examples of imitation.

Thirdly, We must submit our selves to them, to have their judgements in all doubtfull things.

Fourthly, How we may carry our selves towards our speciall friend.

I. Never for fake him.

2. Give him hearty counsell.

3. Be friendly to him.

4. Communicate thy secrets to him.

5. Love him with a special love. First, As thine own soule. Secondly, At all times.

Thirdly, It must be a sincere love that lookes not for bribes.

Fourthly, It must be such a love & will reach to his posterity if need be.

Chap.38.p.625.to 631.

R Vles that concerne our selves, are of two forts.

V 2

I. Ei-

1. Either our generall, or particular calling.

Concerning our generall calling.

1. Our Faith.

2. Our Repentance.

3. Our Hope.

I. Concerning our Faith, we must be expert in the Catalogue of Promises, that concerns insirmities, mentioned in the third Treatise. Our judgement must be established particularly in the Doctrine of the Principles expressed in the fifth Treatise.

2. Concerning our Repentance, one Rule is of singular use, and that concernes the Catalogue of present sus, mentioned in the first Treatise.

3. Concerning our Hope, foure

things.

I. We must pray earnestly for the knowledge of the great glory is provided for us.

2. We must use all diligence to perfect our assurance of Heaven

when we dye.

3. Wee must accustome our thoughts

thoughts to the daily contemplation of Heaven, that our conversation may be in Heaven.

4. We must strive to enable our selves for the expectation of the coming of Iesus Christ, and to be able to maite for his coming.

Chap: 31. p. 631. to 636.

Seven things to be avoided in our particular calling.

1. Slothfulne fe.

2. Vnfaithfulneffe.

3. Rashnesse.

4. Paffion or perturbation.

5. The temptations of our calling.

6. Worldline ffe.

7. Prophanenesse. Chap. 32.p. 636.to 640.

Tin affliction.

Eight shings to be avoided.

I. D. Jembling.

same.

3. Impatience.

4. Discouragement.

5. Trust in carnall friends.

6. Perplexed cares.

V 3

Sud-

7. Sudden feares.

8. Carelesnesse of thy wayes.

Five things to be done in the time of affliction.

I. We must pray, and call upon the name of the Lord.

2. We must be are our crosse with patients, and contentation.

3. We must use all good meanes for our deliverance.

4. We must be sure to shew our trust in God, and cast our burthen on the Lord.

5. We must shew our obedience to God fours wayes.

First, By submitting our selves to Gods will.

Secondly, if we judge our selves, and acknowledge our fins to God.

Thirdly, if we be constant in the good mayes of gadline se.

Fourthly, if we learne m ve righteousnesse, and are made by colses to doe holy duties with better affections.

CHAP.



## CHAP. I.

Containing the Preface, which shews the drift, warrant, profit and use of the ensuing Treatile.

ded in this Treatife is, to sollect for thy use (Christian Reader) those directions seattered here and there in the Scripture, which may, throughout the whole course of thy life, tell thee, what thou must doe in the right order of thy conversation: how thou shouldest behave thy selfe towards God, and how thou shouldest car-

ry thy selfe towards men, in all the occasions of thy life: in company, out of company: in all duties either

Thescope

of

of righteon/nesse or mercy: and how thou shouldest dispose of thy selfe in affliction, and out of affliction, at all times.

The war-

And thou mayest be the more encouraged to study and practise these rules, because thou hast the most expresse and apparent Word of God to warrant and require the obedience herein.

thy obedience herein:

Be not so profane, as to thinke, that here is more to doe then need, or that I burthen the lives of Christians with a multitude of unnecessary Precepts : and fo make the way harder then it is: For I require thy obedience in nothing thou hast not reason to be perswaded to be enjoyned thee by the pure Word of God: and thou must know to the confusion of thy securitie, that he that will walke fafely, must malke by rale, Gal. 6. 16. He is yet in darkenesse, and malkes on in darkenesse, and fees not what he doth, or whither he goeth, that doth not make the Word Word of God the light unto his feet, and the Lanterne unto his paths, Pfal. 119. There is an holy order of life commended in the godly, Col. 2.5. And Gods promifes are made to such as will dispose of their whole wayes aright. A loose conversation is an ill conversation; and if ever we would see the salvation of God, we must be at the paines to dispose of our wayes, and to see to it, that we dispose of our wayes aright, Pfal. 50. ult.

The benefit thou maiest reape by this Treatise, is much every way, if the fault be not in thy selfe: for here thou maiest briefly behold the substance of a godly life; thou mayest in a short time informe thy knowledge in that great doctrine of practical Divinity: But especially thou maiest by the helpe of this Treatise, see a sound way how to beautiste thy owne conversation, with the addition of divers rules, which per-

VS

The profit of the course.

haps,

haps, hitherto thou hast not taken notice of: God hath promised much peace, and comfort unto Inch as will walke according unto rule. Gal. 6.16. Yea he hath promised, that they shall see the falvation of God, that dispose their way aright, Pfal. 50. ult. It is true. it is a greater labour to travell in the way, then to shew it; but yet it is a greater benefit to be shewed the way. Howfoever, it may not be denied, but it is a greater glory to observe these Rules, then to know them, or prescribe them.

It may be thou wilt object, that the Rules are so many, thou canst never-remember them, and so not prosit by them. I answer:

If I have made the Rules no more in number then God hath made them in his Word, thou mayest not finde fault with me.

Secondly, No man that is to learne any Trade or Science, but he meeteth with more directions

then

The easinesse of the course.

then he can on the fudden reach to, or practife, and yet he rejects not his Trade or Science, because in time he hopes to learne it all. Would we put on a resolution to serve a Prentiship to Religion, and to worke hard one feven yeares: Oh what a worke would we dispatch! How many Rules. and knowledges would we grow skilfull in! But alas, after many yeeres profession of Christianitie, the most of us, if all were put together, have not done the worke that might have beene done in few dayes.

Thirdly, I answer, that it is not necessary thou shouldest lay all these Rules before thee at once, but marke our certaine choise Rules, so many as thou canst well remember, and strive, by daily practice, to bring thy selfe to some kinde of dexteritie in observing them: there be some Rules of each kinde, which, if thou be a true Christian, thou knowest

Mark this direction.

knowest and observest already: These thou mayest continue to observe still, without loathing thy memory about them. Now if those be omitted, then consider of the rest that remaine, which of them doe most concerne thee, or would most adorne thy practice and profession, or are such as thou never hitherto didft make conscience of : Extract or marke out fo many of those at that time, as thou wouldest in daily praclice strive to attaine, and when thou hast learned them, then goe on, and prescribe to thy selfe new Lessons. To a carnal minde all the way of godlinesse is impossible. but to a godly and willing mind, all things through the power and affiftance of God are possible; God will accept thy defire and endeavour, & will adde strength and might, and encourage thee in all his wayes. By prayer thou mayest forme any grace in thee, by reason of the power the Lord Iefus Iefus hath to prevaile for any thing thou doest aske the Father in his name.

The last benefit may come to thee, if thou daily reade these directions, is that they wil quicken thee to a great care of wel-doing, and give thee cause to malke humbly with thy God, and abase thy selfe for thine owne insufficiency. The Lord give thee understanding in all things, and unite thy heart unto his feare alwayes, that thou mayest observe to doe, as he commandeth thee, and not turne from the good may all the dayes of thy life.

CHAP.

## CHAP. II.

Containing such Rules as in generall, men must take notice of, as preparations and surtherances to a godly life.

The rules of life are either generall or particular. The Rules of a holy life may be cast into two ranks: the first containing such rules as are Generall: and the other, such as are Particular.

The gene rall rules concerne either, The helps to a godly life. The generall rules are likewise of two sorts: some of them concerne certaine generall Preparations, helps, or furtherances to an holy life, without which men in vaine begin the cares or indeavours of a reformed life. And some of them comprehend those necessary rules which are to be observed in the manner of doing all holy duties, and so are of singular use to be alwayes remembred, when we goe about any service.

Or fecodly, the manner of wel-doing.

Of

Of the first sort there are many rules; for they that will addresse themselves to order their conversation aright, must be soundly carefull in the observation of these directions following.

Who fo will addreffehimfelfe to an holy course of life.

1. He must examine kimselse about his faith and repentance; he must be sure he is reconciled to God, and hath truely repented himselfe of his finnes, 2. Cor. 12. 5. For unlesse he be a new creature, he is no creature, but a dead man, and so utterly unable for the practice of these rules follow ing : And Without God we can doe nothing; and without God we are, till we live by faith. Besides, the pollution of our hearts or lives drawne upon us by the custome of sinne past and present, will so infect all we doe, that it will be abominable to God, and so lost labour.

This is the first Rule.

2. His next care must be to learne the knowledge of the rules

of life. We can never practice what we know not; and therefore our next care and paines must be to get the knowledge of Gods wayes distinctly and effe-Etually into our heads and hearts. Our direction must not be in our bookes, but in our heads: and a Christian must have his rules alwaves before him, that so he may malke circumspettly, by line and levell, Ephel. 5. 15. understanding the will of God in what he is to doe. He is the way of life, that bath and keepeth instruction how to live, Proverbs 10. 17. whereas he that will not be at the paines of getting instruction, erreth, as Solomon faith: and therefore we must take fast hold of instruction, and not let her goe, but keepe her: for she is our life, Prov. 4.13. Knowledge then, of necefsitie must be had, or in vaine we goe about to live well. Now this is such a rule, as must not flightly be passed over: and it

is not enough thus in generall to require knowledge, but withall I would fhew certaine choise rules to be observed by us, if we would take a found course to attaine knowledge. He then that would prosperously seeke found knowledge, must remember these directions.

First, he must efterme know. ledge, and labour to frame his heart to an high estimation of it, accounting it as a great treasure, accounting the getting of wifedome above all gettings, Prov. 4.7. We must seeke for knowledge as for filver, and search for her as for treasure, and then with wonderfull successe shall we understand the night feare of the Lord, Prov. 2. 4, 5. else our labour will be blasted and fruitlesse, if we bring meane thoughts to the exercise of directions for the attaining of knowledge.

Secondly, he must take heed that he consult not with flesh and not cosult

And he thatwould prosper in feeking knowledge must obferve nine Rules. 1. He muft efteeme knowledg.

2. He must with flefh blond, and blood.

bloud, Gal. 1.16. He must not regard other mens opinions, or his owne carnall reason, but resolve to give glory to God and his Word, as willing to believe or do whatsoever the Lord saith unto him.

3. He must redeeme the time.

Thirdly, he must redeeme the time, Ephef. 5.16. Inasmuch as he hath loft fo much time past, he must now provide to allow himself convenient and certaine time to be spent this way for the attaining of knowledge; elfe to fludy by fnatches and uncertainly, will be to little or no purpose. To complaine of ignorance, will not ferve the turne, nor will the pretence of worldly bufineffe excuse us : and therefore we must buy fo much time of our occasions. may be competent for the supply of our wants in knowledge.

Fourthly, in seeking knowledge, he must be wise for himselfe, Prov. 10. 12. He must strive to understand his owne way, so to be carefull to know the generals a-

bout

4. He must be wise for himselfe. about Religion, as his speciall care be in all things to referre what he reades or heares, to the particular directions of his owne soule. This is a rule of singular use, if it could be beaten into mens heads; and for want of this, many Christians, after long paines and much time spent, have beene sound exceeding ignorant.

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Fifthly, he must be swift to beare, lames 1.19. with all frequency and attention, making use of the publike ministery, striving with his owne heart against deadnesse and drowzinesse, and removing all impediments might be east in his way from the world or his worldly occasions, observing all opportunities for hearing, especially when he seeth the heart of his Teacher enlarged; and the power of doctrine more then at other times or in other things.

Sixthly, he must avoid vaine questions, and fruitlesse contempla-

5. He must be swift to heare.

6. He must only study profitable things.

tions, Tit.3.9. 1 Tim. 6.20.2 Tim. 2. 23. When the light of doctrine was fo great in the Primitive times, this was one practice of Satan, to draw aside the studies of Christians from necessary and folid truths, to Genealogies, or quarrels about words or vaine controversies, falily called oppositions of science. We must therefore be warned of this method of Satan; and till we know cleerely the wayes of life, allow our felves no time for more remote studies, or fruitlesse controversies. What rickes of knowledge might some Christians have attained to, if they had spent the time (they have employed about controversies, genealogies, and generall knowledge) in the found building of themselves up in such things as their foules apparently stand in need of?

7. He must frive to increase in knowledge

Seventhly, he must not rest fatisfied with a small measure of

under-

understanding, he must not give over when he hath gotten a little knowledge more then he had: he must desire to increase in knowledge, and never be well pleased with himselfe, while he is but a childe in understanding, I Cor. 14.

Eightly, he must enquire and take connsell, he must propound his doubts daily and carefully. He that would know much, must aske much; he must breake off that wretched silence he is prone to, and provide, if it be possible, to enjoy the favour of some one or moe, that are able to resolve his doubts from time to time. This rule hath incredible prosit in it, if it be rightly practised, Provide 15.12 and 20.17, 18 and 27.9.

Ninthly, and lastly, he must be rightly ordered in respect of his Passer. For the principall meanes of knowledge, is assigned of God to be in the ministery of his servants: and therefore if we would

8. He must propound his doubts.

9. He must be rightly ordered towards his Paston attaine knowledge, we must dispose our selves aright towards our Teachers; and to this end we must looke to it.

T. To pray for him. First, that we pray for them, that their word may run and have free passage; and that God would make them able to open unto us the mysteries of his will, 2. Thess. 3. 1, 2. Col. 4.3. Eph. 6. 19.

2.To obey

Secondly, we must keepe their directions, and make conscience of it to be carefull to obey them, in what they command us in the Lord, I Cor. II.2.

Thirdly, we must take beed of discouraging them: for this is not profitable for us. For the more cheerefull and comfortable their hearts are, the more apt they are to finde out profitable things for us, Heb. 13.17,18. 1 Cor. 16.10,

The 3.rule He must get out of evill company. And thus of the first and second

Thirdly, he that would redresse his wayes aright, must get

out

out of the way of wicked men: he must give over ill company, and sequester himselfe from the counsell and societie of carnall & prophane persons. The necessitie of this rule is, both proved and urged in these and many other Scriptures; Prov. 4.14. Psal. 1.1. 2 Cor. 6.17. Ephes. 5.7,8.

Fourthly, hee must bring a minde full of care, and defire, and resolution to practise the rules when he hath learned them: he must as the phrase is, observe to do Gods will, Dent.5. 32. He must be matchfull and diligent; he must ponder upon the wayes of God; bewaring left he either neglett or forget to doe them, Deut. 6. 17. and 32. 46. and 8.11. I Cor. 16. 13. Prov. 4. 26. We must follow after righteoufneffe, I Tim. 6. I I. and binde directions as fignes upon our hands, &c. Deut. 6. 8. If wee could be thus awakened, this rule would breed us unspeakeable good in our conversation.

Fifthly,

He must resolve to practife. fertle his outward\_ estate.

Fifthly, he must endeavour to fettle his head and his estate, in respect of his worldly affaires. It is a fingular helpe to godlinesse, to reduce our outward callings in order: and every dayes experience shews, that confusions in worldly businesse breed miserable neglect in Gods fervice. And therefore hee that would profit in an orderly course of life, must provide to use the world so, as he may serve the Lord without distraction. He that would ranne a race, abstaineth from all things that might encomber him. No man that warreth, intangleth himselfe with the affaires of life, that be may please him who bath chosen bim to be a souldier. And therefore we may not think it much, if in our spirituall course God lay some restraint upon us, in respect of the cares and encombrances in our outward calling, I Cor. 7. 29,35,&c. 2Tim. 2.4. I Cor. 9:25. Sixthly,

6. He must keep company with the godly.

Sixthly, he must walke in the way of good men, both setting before him their practice, as patternes of imitation, as also by conversing with them, that thereby he may gather encouragement, and helpe in wel-doing. He is deceived, that thinks to goe alone, and yet go prosperously in the course of a godly life: He may prosit, and learne by many things he heareth, receiveth, and seeth among the godly, Prev. 2. 20. Phil. 4.8,9.

Seventhly, he must not be the fervant of men, I Cor. 7.23. Other mens humours must not be the direction of his practice. He must so depend upon persons by hopes to get any thing by them in this world, as he be not thereby hindered in workes of Religion, knowing, that he is Christs freeman.

He must haste to, and looke for the coming of Iesus Christ, 2 Pet. 3. 12. He must often remember 7.He must not be servant of men.

8. He must look for the coming of Christ.

his latter end, and daily fet before his eyes the comming of Christ, striving to stirre up in his heart the desire after Christ: praying for it, and dispatching those workes that may prepare him thereunto. The remembrance of our accounts in the day of Christ, will wonderfully quicken men to the care of welldoing: and the cause of viciousnesse, and miserable neglect, and procrastinations of many, is, their forgetting of their latter end. A great reason why the directions about godlinesse are not entertained, is, because men put far away from them the day of the Lord: whereas the remembrance of the revelation of Iesus Christ, would put spirit and life into us. He dares not fay from the heart, Come, Lord lesus, come quickly, that is not resolved diligently to work the works of Chrift.

.He maft not regard what the multitude doth.

9. He must not stay for com-

pany, but rather choose to runne alone; or with a few, then hazzard the loffe of the Crowne. Our life is a race, and as in a race men stay not for company, but strive who may runne formost: fo it is in the race of godlineffe: He must sorun, that be may obtaine; he must fet out with the first. and runne as it were for his life: As he must make use of the societie of the godlie, so he must not stay, till his carnall friends and acquaintance will fet out with him : He must be of loshna's minde, that if the whole world will live in wickednesse and prophanenesse, yet hee and his house will serve the Lord, I Cor. 9. 24. and 14. 12. Ioshua 24. 15.

Tenthly, he must in all things give thanks; when God gives him successe in any thing, or prosper the meanes to him, and helpe him with victorie over any sinne, or strength to persorme

things give thanks.

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any dutie, or bestowes upon him any spirituall blessing, he must remember to praise God in the name of Iesus Christ. This will quicken him: Daily thankfulnesse will breed daily alacritie in well-doing: He that will not be thankfull for beginnings of successe in the practice of holy duties, will not hold out: This is the speciall mill of God in Christ, that we should in all things give thankes, I Thess. 5. 18.

must study to be quiand follow peace with all men, medling with his owne businesse, and avoiding all occasion of contention, that might distract him in his owne course. A busic bodie is as good as no bodie in respect of sound progresse in fanctification. It is an excellent skill to be able to avoide the intanglements of discord; especially he must provide to have perfect peace with the godly. Though God be able to fanctifie the oppositions of unrea-

Note.

unreasonable men, yet we must take heed of drawing needlesse troubles upon our selves; for that makes us neither to be, nor to be accounted the more holy, but contrariwise. The Apostle could not speake unto the Corinthians, as unto spiritual men, but as unto carnal; at the best, but babes in Christ: and the reason was, because there was strife, and envie, and division amongst them, Heb. 12.14. Mark 6. ult. 1. Cor. 3.3.

and bis eye-lids right before him, Prov. 24.5. He must take heed of going about, and fetching of compasse in religion, Ier. 31.22. He must be still aiming at the mark of the high price of his calling, being sure that the things he employeth himselfe in, tend directly to the furtherance of his salvation, and not lose his time in unprofitable studies, or practices, proceeding from one degree

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Thef. 4.1.

1. He must keep a strict course in following onely profitable things.

to

2 He must be conversant daily in reading of the holy Scri-

ptures.

to another, till he come to a ripe age in Christ

12. He must be conversant in the Scriptures, and be familiarly acquainted with them, that they may dwell plenteously in him: For those good words of God have not onely light in them to direct us, but power also to assist us to do what they require, and by the daily reading and hearing of them, we shall be excited to more care of wel-loing : we must exercise our selves in the Word day and night, and never let them depart out of our hearts, but keepe our hearts still warme with the heat that comes from them, never fuffering the warmth to goe out through our long forbearance of the use of them, Col. 3. 16. Pfal. 1. 2. Iofh. 8. Efay 8. 16. 20.

14. Me must keep his first love. is his first love, Revel. 2. 4. The Lord is wont at some times or other, about the first conversion

of a finner, to fhew himfelfe with fuch power in his ordinances. and to reveale unto him such glories in the merits and gifts of Iesus Christ, and the happinesse of his estate in him, that his heart is thereby fired to a cheerefull liking of the meanes of salvation. and of godly pe fons, and to a wonderfull desire of God, and eare to please God. Now he that would prosper in a Christian course, must be wonderfull carefull to preserve affection, and this spirituall love in his heart, and watch against, and resist the first beginning of decay, or coldnesse, or declining in his heart, and take heed of fuffering his heart to be drawne away by the deceitfulnesse of sinne, or the enticements of the world.

best gifts, I Cor. I2. ult. There are some duties in Pietie, or Mercie, or Righteousnesse, which in respect of our places doe most

15. He must cover the best gifts.

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concerne us, and would in a more speciall manner adorne our particular profession: so are there fome gifts which doe advance our communion with God, and doe make us more profitable amongst mer. Now these things we should studie, and earnestly labour to frame our felves to, and to expresse them more effectually in our conversation. This no doubt is the reason why the holy Ghoft doth in the Scripture make Catalogues of certaine speciall duties, or graces singled out from the rest, and fitted to the conditions of the people who are written to: and this would be a fingular advantage to us, if we also would fingle out to our use some few of the chiefest vertues or duties which we would daily fet before us, and strive by prayer and all holy endeavour to fashion them to the life in our hearts and lives.

16. He must often humble his soule before God.

16. He must renew often his

mortification mans heart is like fallow ground, which is not fit to receive leed, till it be broken up, and at best it is like a garden which will ofcen need weeding. If we doe not at some times in speciall manner humble foules before God, worldly cares, or carnall delights will over-grow our defires and our practice, and choake the feel of the Word received by us: wee must keeps under our bodyes, and bring them in subjection, and bee often dragging our lust to the crosse of Christ, there to crucifie them. Our practice is like to fow ing, which presupposeth plowing before, Ier. 4. 3, 4. Hof. 10. 12. I Cor. 9. 27.

17. We must watch for the opportunities of well doing, and take heed of procrastination: he must seeke righteousnesse, and bast to it, he must not put it off till to morrow, Esay 6. 8. Prov 3. 28. and 2. 4. Amos 5.14.

vatch for the opportunities of well doing.

X.5

18. He

vs.He must be carefull of san difying the Sabbath.

18. Hee must remember the Sabbath day, to fanctifie it. The commandement concerning the keeping of the Sabbath, to fanctifie it, is placed in the middest betweene the two Tables, of purpose to shew that the keeping of the Sabbath, is a fingular helpe to all piety and righteoufnesse; and God hath promised a speciall blefling to the observers of the Sabbath, and gives strength by the rest of that day, the better to performe holy duties all the weeke after, Commandement, 4. Elay 38.13.

often think of the example of the godly that have excelled.

on the example of the Godly of all ages, and strive diligently to learne their mayes, and to quicken himselfe by the thought of their care, zeale, and sinceritie. And thus hee may also profitably set before him the examples of such of his owne acquaintance, as excell in the gifts of Christ, and fruits of wel-doing. The example

of

of good men should be as forcible to draw us to good, as the example of evill men is to incline others to evill: wee have beene compassed about with a cloud of witnesses, who have lived in all ages of the Church: wee must therefore stand in the maies and see, and aske for the old may to make in it, and with all gladnesse follow any that are sit to be guides to us therein, Heb. 12. 1. Ier. 12. 19. and 6. 16.

20. He must go daily to him that teacheth to profit, begging of God to shew him a way, and to lead him by his Spirit unto the right practice of every holy duty, even to guide him in the plaine path, Esay 48.17. Psal. 27.11.

Thus I have fet downe those rules which are generall helpes unto godlynesse, and must be attended by a godly Christian.

20 He must daily seeke a way of God

CHAP.

## CHAP. III.

Shewing the things that are to bee avoided by such as would order their conversation aright.

He must avoide,

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i Carelesnesse. Ow before I proceed unto the rules that concerne the manner of wel-doing, I will adde to the former directions, nine Cautions, or nine things which a Christian must take heed of in his practice of holy duties: As,

First, hee must take heede of wretchlesnesse, or a scornesull carelesnesse of his owne wayes: he must not despise his wayes, as if hee cared not how hee lived, or rested satisfied to bee still as hee was: this carelesnesse proves the bane of many a soule, whereas Hee that keepeth his soule, keepeth his way, Prov. 19. 16. and 21.

2.Rafhnes.

2 Hee must take heed of precipitation, or rashnesse, or too much much hafte : this is the gound of much false zeale, and the sause of strange evils in the presence of fome Christian: but the godly Christian must learne of Salomon to prepare his worke in the fields, and then build his house : hee must get found knowledge of the warrant of his actions, and guide his affaires by advice, and with ferious preparation fit himselfe to the doing of what he is sure is good. He that hafteth with his feet sinneth: what is done rafhly, cannot bee done well: Prov. 19. 2. As procrastinatin is a great vice; so precipitation is no vertue, Prov. 24. 27. and 28. 26.

3 He mult have no confidence in the flesh, he must not relye upon his own wit, memory, reason, defires, vertues, praises, or power; but all his comfort and affiance must be in the merits, intercession, vertue & affistance of Iesus Christ his Saviour, Phil. 3. 3...

4. Hec must not bafte to be rich, be rich. for

3. Carnall confidence.

for the defire of money is the roote of all evil: and they cannot bee at leasure for good duties, that are so eager to compasse great things in the world, Proverbs 23. 4. and 28. 20.

5. Diftruft-

5. He must take heede of the fnares that rife from distrustfull feares: There is a snare in feare, Prov. 29. 25. There are many feares will affault a man that refolves to live well; as the feare that he cannot doe good duties; the feare that God will not accept what he doth; the feare left men should fcorne him, or contemne him, or left he should lose the favour of his friends, or fuch like. Now against all these must the godly mind bee armed, and take heede that those feares prove not great hinderances to him; and especially take heed of that unbeliefe, or counterfeit humility, by disabling himselfe, or mistrusting God contrary to his nature and promifes. Hee

6. Hee must take heede of adding to or detracting from the Word of God : Hee must not imagine more finnes then God hath made: that is, not trouble himselfe with feare of offending in fuch things as God hath not in his Word forbidden: and foe likewife hee must not impose upon his owne conscience, or other mens, the necessity of observing such rules of practice as God never prescribed. This caution would eafe the hearts of many. Christians, ifit were discreetly observed and applyed, Prov. 30. 3.

7. Hee must take heede of bardening his necke against reproofes:
Prov. 26. 1. He must needs runne into headlong evils, that is soe proud as not to heare advice, or to reject reproofes; and it will be a singular surtherance to an holy life, to be easie to bee entreated to leave his offences, and to mend his

errours.

8. Hee must take heede of bebolding;

6. Adding to, or taking from the Word of God.

7. Contempt of reproofe.

8. Beholddingvanity holding vanity. David praies, that God would turne away his eyes from beholding vanity. Hee that would for fake vanity, must avoid the presence of vaine persons, and the too much contemplation of vainity, shunning the reading and discourse of the enticement of c-thers unto any sin, Psal. 119.37.

9. The beginning of hane.

9. And lastly, he must take heed of the beginning of evils in his owne heart: he must keepe his heart with all diligence, for thereon commeth life. His practice will be easie to him, if he resist sinne in the beginning, and drive out Satan from his holds, within his soule; whereas hee cannot but bee much entangled and encumbred, that allowes himselfe in the secret entertainent of contemplative mickednesse; he must watch his heart; and strive for inward purity, Prov. 4. 23.

CHAP.

## CHAP. IIII.

Containing the generall Rules to be remembred in the manner of doing all good duties.

TItherto of the first fort of generall Rules. The fecond fort concernes the manner of weldoing. There are divers things in the generall, which are to be observed of the godly Christian in all good duties, which he ought to have perfect in his memorie, and fuch as he might bring with him at all times to forme his heart in respect of them, to beget in him that holy manner of carrying himselfe, which is requisite unto the acceptation of the good things he employeth himself in: and the rather should he be moved to the care of learning and expressing of these things, because the matter of good duties may be done by wicked men, as

There are 5 things to be ftill remembred, which concerne the manner of wel-doing they were by the Pharifees, and yet all abomination to the Lord. That therefore he may not lose that he worketh, he must strive in every good action to expresse these nine things following in the manner of his behaviour.

Zeal with continuall willingnes and fervency.

The first thing required in the manner of every holy dutie, is Zeale. It is not enough that he doe the dutie, but he must doe it affectionately, bringing with him the stirring of the defires of his heart, answerable and agreeable to the dutie he would performe. Zeale hath in it two distinct things, willing ne fe and fervensie. It must not feeme evill to him to doe Gods work; and in doing it he must lift up his heart, fo as he performe it with all his might, and with all his foule : and this he doth, when either he brings an heart delighting in good works, or when he judgeth himselfe for what deadnesse, or distraction, or unwillingnesse he

he findes in himselfe: he is accounted zealous, when he strives for it, and lifts up his soule against the impediments which burden him. This zeale is necessary; Christ died to redeeme a people unto himselfe, not onely that would doe good works, but that would be zealous of good works, Tit. 2. 14.

2. The second thing required in the manner of good duties, is sinceritie, all his actions must be done in the sinceritie of his heart. The life of a Christian is like a continual Passeover: Now this Feast he must keepe alwayes with the unleavened bread of sinceritie, I Cor. 5.8.

Now this finceritie he must shew divers wayes, as,

it stands opposed to hypocrise: he must not talk of wel-doing, or seeme to doe it, but he must doe it indeed.

2. By his respect to all Gods

2. Sinceritie which hath in it five things

I. Trush.

2 Respect to all Gods commandements.

commandements; when he can fay with David, I esteeme all thy precepts, concerning all things, to be right, and I hate every false way. He that is truly fincere, accounteth that every Word of God is good, and desires to yeeld obedience in all things. He hath not his refervation, or exception. He doth not with Hered give himselfe libertie to lie in the wilfull breach of one commandement, resting fatisfied to have reformed himselfe in other things. And he would have God to forgive him all his finnes, fo his heart desires to forsake sinne, and so he defires also to doe every part of Gods work.

3. Right end.

3. By propounding the glory of God, as the chiefe end of all his actions: His praise must not be of men: nor must he do good duties for carnall ends, I Cor. 10.31.

4. By obeying without expostslating, though God give no apparent reason of his commande-

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4. Obedience with out expostulation, ay

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ment. Thus Abraham shewed his finceritie, when God bade him goe out of his owne countrey, though he knew not whither he should goe, Hebr. 11. 8. This is to obey simply, because God hath commanded it.

5. By obeying absent as well as present, in all companies as well as one. This praised the sinceritie of the obedience of the Philippians, Phil.2.12.

Thus of the finceritie, which is the fecond thing required in the

manner of wel-doing.

3. The third thing is constancy: He is blessed that doth righteousnesse alwayes. Doing righteousnesse will not serve the turne, but it must be at all times, Psal. 106.3. Our righteousnesse must not be like the morning dew. It is not sufficient to doe good by fits; we are no day-labourers, but Gods hired servants. He that is righteons, must be righteous still, Rom. 6.19. Revel. 22.11. There must be con-

5. Obedience in all places.

The third thing required in the matter of welldoing, is constancy.

tinnance

And he is conftant, that doth good duties.

out wearinesse.

3. Without difcourage-

ment.

tinuance in well-doing, Rom. 2.7,8.

Now to be constant in well-doing, it is to doe good duties.

1. Without wearinesse. It is required as a thing necessary to the manner of well-doing, that we be not wearie of it, and that we faint not, Gal. 6.9. This we must strive for by prayer.

2. Without discouragement: we muk lift up the hands that hang downe, and the feeble knees, and make streight steppes to our feet. How much hinderance to welldoing, discouragement is, may appeare by this similitude: Feeble knees will dispatch but a little space of the journey, and hands that hang downe, are not fit for work : great is the hinderance comes to many by their discouragements and aptnesse thereunto, which ariseth usually from pride, and the dregs of worldly forrow, and ought much to be resisted by true Christians. Heb. 12.22,23. Tofh. 1 6,7.

3. Without

ments may be cast in the way: judgement should runne downe as waters, and righteousnesse a flowing streame, we should overcome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to dam it up; and such should be the resolution of a godly Christian, Amos 5.24.

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4. Without wavering or uncertaintie. It is uncertaine running the Apostle impliedly forbids, I Cor. 9. 26. Our life is like a race: Now in a race it is not enough that a man runne now and then, though he run siercely for the time; he must not triste and look behinde, and stand still at his pleasure, and then run againe, but he must be alwayes running; so ought it to be with us in the race of godlinesse. It will not serve the turne to be good by fits,

3. Notwithstanding impediments.

4. Without wavering. fits, and to be forward in good things onely at some times, and then be carelesse and off the hookes, as we say, at other times.

5. Without declining.

5. Without declining or going back. Iob comforts himselte against the aspersion of hypocrisie, by this, that his foot had held on his steps, and Gods mayes he had kept, and not declined, nor had he gone back from Gods commandements, Iob 23.11, 12. Though he had not made such progresse as he desired, yet this was his comfort, he had not back-slided by Apostasie.

And thus of the third thing also required in the manner of wel-doing, which is Constan-

cie.

4. Feare.

4. The fourth thing required, is feare: thus, Prov. 28. 14. The man is blessed that feareth alwaies. And I Pet. 1.17. and 3.2. Our conversation must be with feare. This feare excludes rudenesse, earelesnesse.

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nesse, conceitednesse, pride, and the like, and includes reverence, lawfull regard of Gods holinesse, or holy presence, (whom wee should set alwaies before us) and the searce of the deceitfulnesse of sinne, and our owne corrupt dispositions, and the care to avoyd all occasions of offending God or men.

The fifth thing is Simplicitie. This is so necessary, as the Apostle mistrusted most the subtiltie of the devill, in beguiling Christians of this simplicitie which they had in lesses Christ, 2 Corinth.

Now this simplicitie containes in it distinctly divers things.

1. A resting in those formes of holinesse and happinesse which God hath prescribed, when a man desires no more to make him happy, then what God hath offered and given in Iesus Christ, 2 Corinth. 11.3. and when he

Simplicity which is,

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r. To reft upon the Word for the formes of holines and happinelle. but what God hath forbidden, and nothing needfull to be done by him, but what God hath in his word required.

2. To be harmlesse. harmelesnesse, when the Christian shewes a desire to be injurious to no man, but rather to seeke the good of others, as well as his owne, I Cor. 10.24.

imple cocerning evill. 3. An ignorance of the depths of Satan, and the methods of sin, when he is not cunning in sinning, but simple concerning evill, no way desirous to get subtill excuses, or arguments to defend himselfe in evill, Romanes 16.

4. To love godlinesse for it self.

4. A love of Godlinesse for it selfe, and hatred of sinne, as it is sinne.

5. To be meek and lowly minded. J. Meekenesse of wisedome, Iames 3. 13. which is shewed three wayes. First, by towlinesse of minde, when a man is not conceited, or wise in himselfe, but retaines

taines a sense of his owne unfitnesse, and unworthinesse, Iob 37.24. Secondly, by silence from his owne praises, Prov. 27. 2. Thirdly, by avoyding vaine janglings, which arise out of envy, or contempt of others.

6. The preserving of himselfe in the feare of God, notwithstanding the prosperitie of evill doers, not envying the wicked, that hath successe in his way, Prov.

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The first thing required in the manner of well-doing, is Circumspection, Ephel. 5.15.

Now he walketh circumspect-

ly or exactly :

1. That makes conscience to observe the lesser commandements as well as the greater, Matth. 5.19.

2. That abstaines from the very appearance of evill, I Thess.

5. 22.

3. That with discretion looks to the circumstances of things

6. Feare God, and not envie the wicked.

The fixth is circum, spection, which hath five things in it.

to be done, as time, place, perfons, order, and the like: that doth not onely doe good, but is wife to doe good, Romanes 16.

4. That lives without rebuke, and is unspotted of the world, Phil. 1.15. Iames 1. ult. that is not guiltie of any scandall, and gives no just eause to the wicked to blaspheme, but provides for things honest in the sight of all men, 2 Cor. 8.21.

5. That will not doe evill, though good may come of it, Rom. 2.8.

The seventh thing required in the manner of well-doing, is growth and increase: We must not onely get grace and knowledge, and do good, but we must grow in the grace and knowledge of Iesu Christ, 2 Pet. 3. 18. and this growth should have init distinctly three things.

I. Abounding in good workes, or a more frequent practice of all

forts

The feventh is growth or increase.

Which hath three things in it.

a. Abounding in goodnesse. r-

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is 5. forts of duties, that we have opportunitie and power to practife, I Corinth. 15. 58. Colossi. 1.

2. The perfecting of kolinesse, 2 Cor. 7. I. or the ripening of our gifts, and finishing of the good things we begin, not leaving of, till we have accomplished them in some good measure and manner.

3. Progresse; so as our workes be more at last then at first.

And all this we should strive for, both that so our profiting might appeare, I Tim. 4.15. and we may be fit to be an example to others, I Thess.1.7.

The eight thing required in the manner of well-doing, is Faith: we must walke by faith in all our actions, 2 Cor. 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in overcomming the diffi-

Y 3 culties

2. Perfeding of holinefle.

greffe,

2 Tim.4.

8. Faith.

culties of well-doing, making us hold out, though we be scorned, or disgraced, or opposed in the world, and raising up our hearts to believe Gods affistance, notwithstanding our owne weakenesses, and partly in trusting God for the successe, believing Gods promises.

The last is moderation.

The place in Ecclef. 7.16. expounded. The ninth and last thing required in the manner of well-doing, is Moderation. This rule is expressed in these words, Eccles. 7. 16. Be not just over-much, neither be thou wicked over-much. Now for the sence of these words, we must know in the negative, that this place is most prophanely alleadged by such as produce it as a reproofe of strictnesse of life, and the resusall of the excesses of the time.

There are many things faid to give a fence of those words.

1. Some referre these words to Justice, either Distributive, or Commutative, and that either

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in the case of a private person, or of a Magistrate. A private man must neither stand too much upon his right, nor yet suffer his innocence to bee too smuch wronged. A Magistrate must not be too severe in a selfe-conceited justice, nor yet too remisse in sparing or favouring wickednesse.

- 2. Some thinke it restraines euriositie and carelesnesse, as if the sense were, Be not curious to pry or search into secret things, that are not revealed: for he that will be searching into Gods majestie, may be oppressed by his glory: nor yet be so carelesse, as not to take notice of the truth revealed.
- 3. Some thus: Exceed not by too much precisenesse on the right hand, or by too much prophanenesse on the left hand. On the right hand rhey goe out, that bring in workes of super-erogation, and such as worship God Y 4

after the precepts of men, and fuch as tye mens consciences to observe or avoide things without warrant of Scripture, and such as say they have no sinne, and need

not the grace of God.

4. Lastly, the fittest interpretation is theirs, that expound the words in this sense, Bee not just over-much, that is, thinke not too highly of thy selfe in any thing thou doest well, nor yet be micked over-much, that is, account not too vilely of thy selfe, denying Gods gifts in thee, and refusing the just comforts thou shouldest take to thy selfe; aggravate not against thine owne soule thy weakenesse above reason and measure.

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## CHAP: V.

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Intreating of the Rules that concern our carriage towards God, and in particular about the knowledge of God.

Hitherto of the generall rules: The particular rules that concerne the right ordering of our conversation, may be cast into three heads, as they direct us in our carriage,

I. Towards God.

2. Towards men.

3. Towards our selves.

All the rules that concerne our duties to God, may be cast into two heads: For they concerne either the love of God, or the service of God. This is an exact division; for all we owe to God, is sitly comprehended in these two, Love and Service, and the Scripture so divides in these and the like places, Commandement 2.

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The divifion of the particular rules.

The fub-

The rules that con-

cerne the

of God, of

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Gods na-

3. forts. That we

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ture.

right knowledg Deut. 11, 22, and 30.16, Josh, 22.

5. Efay 56.6.

Now that we may be rightly ordered in respect of our love to God, we must colider of this love either in the foundation of it, or in the exercise of it. The foundation of our love to God, is the true knowledge of God, I Chron. 28.9. So that in the first place we must foundly informe our selves concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either the right conceiving of his nature, or our acquaintance with God, when we doe aright conceive of him. That we may conceive aright of Gods nature:

I.We must cast out all likenesses.

1. We must exclude out of our thoughts all likenesses, so as men doe not thinke of God, representing him by the similitude of any creature: He that forbids Images of him Churches, forbids it also in our

heads,

heads, Commandement 2. Esay

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2. We must strive to conceive of him according to his praifes declared by his workes, or in his Word. This is an excellent and easie way to thinke of God. Since our hearts cannot conceive his nature, we should fill them with the impression of his praises, and according to them direct our affection and fervice to him: as I would bring this minde to prayer or any other service of God, I cannot make any refemblance of the divine substance, whom I am about to ferve: yet this will I doe, I will remember that he that I pray unto, is most wife, most omnipotent, most just, most graciom, &c. Thus God proclaimes himselfe by his praises, Exod. 34. 6. where God himselfe Thews us a way how to conceive of him.

3. Thou must then filence thy reason, and exalt thy faith in the point

must conceive of him according to his praises.

must beleeve the Trinitie of Persons. point of the Trinitie, which must be conceived of necessitie, because all service is due to the whole Trinitie. Now thou needest not to strive to resemble the Trinitie in any likenesse in thy minde, but onely bring faith to believe that thy God is three in one.

4. Thou maift conceive of God in the Humane Nature of Christ.

4. It may yet helpe thy underflanding to conceive, that God is in Christ, and the fulnesse of the Godhead dwels in him bodity: and therefore when thou commest to worship, thou maist set hefore thy minde the Humane Nature of Christ, adoring the God-head in him, as conceiving of God in that humane nature thou thinkest of, Col. 2.9. Ioh. 17.3.

5. Thou must resist atheistical thoughts.

5. That this may be the more elearely and comfortably done, thou must labour by sound advice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his na-

ture,

works. Men must take heed of fmothering these objections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concernes the right

conceiving of his Nature.

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There is required further such a knowledge, as brings us acquainted with God: we are commanded to acquaint our selves with God, Job 22.21,22.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enjoy familiaritie with him: therefore I will adde some directions about it: For if thou wouldest acquaint thy self with God,

1. Thou must prepare thy heart for this Vision of God, by driving out filthy and unholy thoughts and affections: For without holinesse no man can see God. The pure in heart shall see God, Matth. 5.8. Hebr. 12.14.1 Chron.

2. Of acquaintance with God.

That thou mayest be acquainted with God,

nust prepare thy heart. 2. Thou must beg it by

prayer.

Chron. 19. 3. God delights to shew himselfe familiarly in a cleane heart.

2. Thou must begge this acquaintance by prayer: if thou seeke it of him earnestly, though God be in himselfe invisible to mortall eyes, yet he will shew himself to the eyes of thy minde; pray for his acquaintance, and he will be acquainted with thee: This is to aske after the Lord, and to seeke God: if we seeke him, he will be found, Psal. 105.4,5. But then we must remember three things.

1. To seeke him with our whole hearts, we must pray with great earnestnesse and desire, Ps. 119.10.

2. To seeke him early, and while be may be found, Hos. 5. 15. Esay 55. 6. God offers acquaintance in his Ordinances, and sometimes comes neere, and knocketh at mens hearts, and workes great impressions upon them; now if thou wouldest call upon God

2. We must beleeve the Trinity of Persons. God heartily, he would shew

thee his presence.

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3. To seeke him constantly; we must seeke his face continually: both till we finde it, and after we have had acquaintance with him, it must be continued: we must not thinke much, if we be put to pray often and long, before we attaine such an incomparable benefit.

4. Thou must give thy selfe, soule and body, to God seriously, and from thy heart, devoting and promising to spend thy dayes in his service, and then he will reveale himselfe unto thee, Rom.

12. I, 2.

5. Thou must waite upon his Ordinances, and watch how the Lord speaks unto thec, either by his Word, or by his Spirit: For in them he shewes himselfe to men, and converseth with them.

6. It is a great furtherance to our acquaintance with God, to keepe company with his Houf-

4. Thou must give thy self to God.

hold ;

hold; for with them he dwels; and by conversing with them, we may occasionally often see God, 1 10h. 4.6,7,8,12.

Thus of acquaintance with

God.

There are other things to be further noted concerning our knowledge of God, such as these:

That when we attaine unto any acquaintance with God, we must never rest, till we know him to be our God, Col. 2. 2.

That it must be our daily care to increase in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the glories of Gods Nature and Love.

That above all earthly things we should glory in it, if we attaine some happy admission into Gods presence, and abilitie to conceive of God, and to be acquainted with him, Ier. 9.24.

CHAP.

Other things about our knowledg of God.

## CHAP. VI.

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Rules that order us about the manifestation of our love to God.

I Itherto of the Rules that concerne the knowledge of God, as the foundation of our love to God: The Rules that should order us in the exercise of our love to God, follow; those are of two sorts: for either they concerne the manifestation of our love; or our preservation in the love of God; we must shew our love to God, and we must keepe our selves in the love of God, Inde 21.

In our manifestation of love to God, we must looke to both the matter, (as the thing whereby;) and also the manner how wee should expresse our love to God.

For the first, there be divers

Rules about the exercise of our love to God. Seven wayes to manifest our love to God.

vouching him to be our God.

excellent Rules to be heeded of us in our practice, in observing whereof, we may foundly prove the truth of our love to God: if we say we love God, we must shew it by these things following.

our God, Deut. 26. 27. and so we doe, if we doe not onely make choise of God above all things to set our hearts upon him, but also maintaine our choise, by a constant resusal of all idols in the world, even all things which might entice us to love them in stead of God, by sound affection and practice declaring our resolution to cleave to God, as our sufficient happinesse, though all the world solliow their profits or pleasures, &c.

2. We must provide and prepare a place for God, that he may dwell with us, wheresoever we dwell, Exod. 15.2. It is a signe of our true love to God, when we

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cannot live without him. Hee that can be content to live in any place where he is not powerfully present in his ordinances, shews no love to God. It should be our chiefe care to seat our selves so in the world, as the Lord and his presence may be provided for, that he may raigne amongst us by the Scepter of his Word.

3. We must shew our love to God, by our love to the Lord lesus the Sonne of God: we must kiffe the Sonne, Pfal. 2. ult, And if any man love not the Lord lesis, he hathmot the Father, I Cor. 16,22. We shew that we love God. when we highly esteeme Iesus Christ, and make much of him in our hearts, and strive to fire our affections towards him; and this must be our care through the passages of our life, to forme in us the love of the Lord lesus, that we may long after him, and have the desires of our soules af-

3. Byshewing our love to sefus Christ.

ter "

4. By walking with God. ter him and his comming.

4. We must shew our love to God, by walking with him, Gen. 17.1. Mic. 6.8. The Lord doth not account it a signe of love, to offer to him a thousand rams, or rivers of oyle: but this is it that pleaseth him, To humble our selves to malke before him.

Now we walke with God di-

vers wayes:

Men walk with God five waies. wayes before us, remembring his holy presence, and not daring to goe alone without thinking of God, Pfal. 16.8.

2. When we nowish the motions of the Spirit, and retire our selves of purpose to entertaine them.

3. When we daily have recourse to those meanes by which the Lord is pleased to converse with men, and not rest in the bare use of the meanes, but strive to finde out the Lord in his boly presence, in every ordinance of

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his, P falme 9 2. 1,2.

When we use our selves to Soliloquies with God, taking all occasions to speake to God by prayer, and private meditation of things offered to us, out of which we could extract matter for frequent ejaculations, lifting up our hearts upon the very first motions of good unto God, Psal.63.5,6.

5. When our hearts are fired with longing desires after his presence of glory in heaven, 2 Cor.

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Thus of our walking with

6. We should manifest our love to God, by honouring him: For this is one speciall way by which God requires to have our love shewed to him, Mal. 1.6. Now there are many wayes by which in our conversation, we may declare our desire to honour our God: as,

I. By performing the care of busi-

9.By honouring God.

of honouring God. businesses that concerne his Kingdome, above all other businesses,
and shewing our respect of the
duties of the first Table that concerne God, before the duties
that concerne men in the second
Table: we honouring him by
seeking his kingdome sirst: First, (I
say) in the precedencie of time, and
then in respect of the measure of
our affections, Matth. 6. shewing a
desire to please him rather then
all the world.

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professions, without feare of oppositions or snares of the world.

3. By grieving heartily for the dissonour done unto him, by the blasphemies or prophanenesse of

his enemies, Pfal.42.3.

4. By directing all our actions to his glory, striving in all things to order them so, that some way God may be praised by us or others, I Cor. 10.31.

5. By our willingnesse to suffer any

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any thing for his fake, though it were extremities, even the losse of all worldly things, yea and life it selfe, if it were called to it.

6. By honouring them that feare his Name, and are begotten of him, and beare his Image, receiving them, and making much of them, and defending them for the love we beare to God himselfe, Pfal. 15.4. I Ioh. 5.1.

7. By hating them that are his enemies, as if they were our owne; conceiving more dislike of them for dishonouring God, then for any wrongs they could doe unto us, Pfal. 139.21, 22.

8. We honour God, when we speake of the Oracles of God with all reverence, as may become the nature and glory of them, Commandement 3. 1 Per. 4.11.

9. We honour him by gifts beflowed upon him, when we bring to him our free-will offerings, such as are the first fruits of all our inerease wherein God hath prospered us, we with gladnesse consecrate a part for the furtherance of his poore: Proverbs 3. 6. Esay 60. 6.

raise him. One usuall way by which we honour great persons in the world, is by taking all occasions to magnisse them, by commending their vertues, or their worthy acts. And this is likewise one great way of honoring God; and therefore with sorrow for our neglects herein, we should study his praises for the time to come, and strive for language to be able readily to doe so.

Rules about the praise of God. Now God is praised divers wayes: some of them belong not properly to this place, and therefore I will but touch them.

We praise God:

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for his praise; as when we celebrate the Sacrament of the Lords Supper, which is therefore called the Eucharist, because it is to be performed as a thanks-giving and praising of God.

2. When daily we take all occasions in private to blesse God for his daily mercies: But let these and such like passe, as not proper to this place. We must praise him in our discourse to others. This is required of us in many Scriptures, Pfal. 33. I. lob 36. 24. Pfal. 96. 4. But because this must not be done cursorily, divers rules are to be observed: As,

1. That we may praise him effectually, we must wisely consider of his works, and so of his nature, to extract from thence sound arguments of praise, Pfal. 64.9.

2. We should do well, for this purpose, to keep Records, and Register up the speciall glorious Z works

When we commend God, divers things are to be ob-ferved,

works of God, Iob 3 6.24, and 37.

it must be done with our whole heart, speaking of his praises with all possible affection, and not as if we speake of ordinarie things, Psal. 9. 1.

4. We must thus praise him, not once, or for one work of his, but we must praise kim for all his workes, especially his wonderous workes, Pial. 9.1. and 105.1, 2. and 106.2.

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5. We must praise him from day to day, and continue to doe it, while we live, Psal. 63.3. and 96.23.

6. This is a dutie that all the kindreds of the people are bound to:
All the people must praise him,
Psalme 148. 12, 13. and 96. 6,
7. 8.

Thus of the fifth way of shewing our love to God: and that is by honcuring him.

The fixth way by which we must

must shew our love to God, is by trusting in him; as men shew, whom they love most, by relying most upon them, and their favour and helpe. Now there are divers cases, in which we must shew our trust in God.

1. By relying upon his mercie for our justification and falvation: and in this we should most use our trust, as being in a businesse that most highly concernes us,

Efay 44.24,25.

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2. By committing all our works to him, for affiftance in them, or successed of them: This is to commit our way to God, to be carefull to seeke his affistance to helpe us, to doe our dutie, and then to leave the successe of all to his blessing, Psalme 37.3, 5. Prov. 16.3.

3. By believing all that he faith is true, whether he promise, threaten, or comfort by his word, upon all occasions believing his Prophets, 2 Chron. 20. 20.

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4. By

6. By trufling in him.

How we must shew it that we trust God

How we may prove that we trust God in distresse him in all our distresses. Now in the time of distresse we may prove, that we trust in God divers wayes: As,

1. By running to him, and powring our hearts before him, making our moane unto him, Pfal. 18.2. and 62.8, 10. Look among it men, to whom we first runne to make our moane in our distresse, and that person is he whom we most love, and trust: so is it towards God.

dens upon him, Pfal. 55. 22.

3. By not respecting the proud, and such as turne aside to lis, Psal.

40.4.

In relying upon God in affliction.

4. By relying upon his helpe, loel 3. 16. Elay 50. 7. But then we must observe, how we must relie upon Gods helpe: for there are many things we must cast out of our hearts in affliction. When we have beene with the Lord, and committed our selves

to him, wee must relie upon

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1. Without leaning to our own understanding, or wilfull inclination to follow our own courses, and projects, Prov. 3.5.

2. Without marmaring, or repining at our condition, or vexing our felves at the providence of God towards us, Pfal. 37.7.

3. Without feare, that is, without mistrustful feares, and fervile perturbations, imagining evils, which the Lord hath not brought upon us, Pfal. 3.6. and 27.1.

4. Without using ill meanes to get out of distresse, Amos 5.4,6.

5. Yea, lastly, without care, that is, without distrustfull carking cares, Phil. 4.6.

Thus of the fixth way of shewing our love to God, and that is, by trusting in him.

The feventh and last way, by which we must shew our love to God, is, To obey him: Forthis

We must avoid five things.

7. By obeying him. is the love of God, that we keep his commandements: Neither is the figne in this, that we doe what God requires for the matter, but that his cimmandements are not grievous unto us: We love God, if we love to doe his work, and if we lift up our hearts in his wayes, fetting upon his work with a speciall readinesse, and strength of desire, and more then ordinally care, 1 Joh. 5. 2. 2 Chron. 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which wee must shew our love to God; the manner also is to be considered: For in all those things which wee would do at any time to prove our love to God, we must look to the manner how we doe them, as was a little touched before: Now distinctly we must bring to the declaration of our love to God, two things.

a Things in the manner of shewing our love to God.

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2. Feare.

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For the first, wee must love God, and shew it in servencie of our love. How? Even with all our hearts and all our soules, and all our might, and all our understanding. Our hearts must be more instanted, then they are in shewing love to Wife, Children, Friends, Parents, &c. We must love God above all, Deut. 6.5. and 30.6.

For the second, we must love God, and shew it too, but it must be with feare. Howsoever with men, true love casts out feare; yet Godbeing so infinite in glorie and majestie, wee must love him, but yet with seare. Now that this may not be mistaken, I will set downe the particulars of this seare.

Wee must shew our feare:

thoughts of his dreadfull Majeflie, casting out all vile, meane; and vaine thoughts of him, Dan. 6, 26. 1. Ferven-

2. Feare.

Eight wayes by which we shew our feare of God. 2. By departing from evil, that might any way displease him: being tender in this point, not daring to presume, or pleade impunitie, or freedome from danger, but in all things desire to avoide what might anger him, Prov. 3.

3. By using all tearmes of heartie abalement of our selves, when we come before him. Thus Abraham cals himselfe aust and ashes; and thus we should humble our selves under the mighty hand of God,

3 Pet. 5.6.

4. By doing his will without fearing man, or any other creature, E(a, 8.12, 13.

5. By a dayly and reverent remembrance of his continuall ho-

ly presence.

6. By trembling at his judge-

ments, Plal. 4. 4. Hab. ult.

7. By the humble using of all the meanes of communion with God; using his Ordinances with all convenient reverence, attention, at

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tion, and abasement of our selves, Mal. 2.5.

8. Lastly, by the reverend use of his very Titles, fearing that great and fearefull Name of the Lord our God Deut. 28. 58.

## CHAP. VII.

Rules that concerne the preservation of our love to God.

Hatherto of the Rules that concerne the manifestation of our love to God: The rest of the Rules serve to teach us, how to preserve in us this love to God. Now that wee may continue in our love to God, wee must observe these rules:

from all other, to be his, Levir. 10.
26. avoyding fellowship with the servants of a strange god, that might any way entice us from the love of God; yea wee should

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so much alienate our hearts from all idols, that we should not make mention of their names, and therefore daily confirme our hearts in that purpose to cleave to God alone, Mal. 2.11. Exod. 34.11, 14, 15. and 23. 13. Act. 11. 23. Iosh. 23. 8.

2. We must beware, that mee forget not God, nor goe too long without effectuall remembrance of him. They that can live whole dayes and weekes without any care to thinke of God; may bee sure their hearts are voide of the love of God; and as ever wee would continue to love God, wee must bee carefull every day to remember him, and thinke upon him, Dent. 6, 12. & 32. 18.

3. Wee must labour to ed sie our selves in our most holy faith; wee must build up our hearts in the assurance of that wonderfull love God hath shewed to us: and this will preserve and keepe us in our love to him againe,

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4. Wee must pray in the holy Chost, as is shewed in the same place: prayer preserves acquaintance with God, and exceedingly quickens the heart; and besides, drawes from God new pledges of his love to us, which may serve to kindle our affections towards him.

5. In the same place another rule is imported: and that is the daily expectation of the comming of Christ: for the terrour of that Day will move us to she wall possible love to God, and so will that singular glory we are assured to

receive in that day.

dinances, wee must be carefull to seeke out the face of God, which is that speciall presence of his grace. For the love of God will decay in us, if once wee come to use the meanes onely for forme, and an outward shew, Psal. 105.

4. And if wee misse of God in his Ordi-

Ordinances, wee must never bee quiet, till we finde bim whom our foule lovesh, Cant. 3. 1. Psal. 63. 1.

7. We must preserve the truth he hath delivered to us; yea, wee must contend for it: for sound dectrine laid up in our hearts, will preserve in us soundnesse of altection to God, Inde 3.

8. We must get Catalognes of Gods praises in particular, and fill our hearts with the knowledge

and contemplation of them.

9. If we would bee preserved in the love of God, wee must labour to attaine to the ability to rejoyce in God, and delight our selves in God. A wife that would increase her love to her husband, must strive to solace her selse often with her husband, and to forme in her heart a special delight in him: So must wee dee to God. This is miserably neglected, and yet exceedingly necessarie. Nor is it an ordinarie joy wee should take in God, but we

we should joy in him, first, with all our hearts: secondly, not for a time, but alwaies, every day; nor with common, but with exceeding joyes, Phil. 4. 4. Psal. 37. 4. and 68. 3, 4. & 105. 3. Now that this point may bee the hetter understood, I will consider of two things: first, what it is to delight and joy in God: secondly, what we should do that wee might delight, and take pleasure in God.

For the first, this delight in God hath in it foure things di-

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First, a spiritual satisfaction, or contentment, arising from the affurance of Gods love to us, as having enough, that hee regards us; thus David faith, his soule was satisfied with marrow, Pfal. 6;.5. and 149.2.

ment of all passages of love betweene God and us; especially in

the use of his Ordinances.

Thirdly, a delightfull contemplation About rejoycing in God.

What it is to rejoyce or delight our felves in God. plation of God and his mercies.

Fourthly, a glorifying in God, and extolling of his praises, as by discourse, so by singing of Psalmes, a Cor. 3.31. Psal. 33.1. & 105. 3. & 68.3, 4.

Now for the attainment of the

joying in God:

I. Wee must mourne often for our disabilities herein, and pray to God to forme this delight in us.

2. Wee must restraine carnall joyes, and cares: for the excesse of both doth exceedingly dull the heart, and withdrawes its care of delight in God, Philip. 4. 4, 5,

3. Wee must exercise our selves with all the joy wee can in the Word of God, Psal. 119. 14,

4. We must take heed of listening to objections against the love of God to us, whether they arise from Satan, or our owne stess.

5. Wee

What wee must doe that wee might be able to joy in God. 5. Wee must often observe the miseries of the wicked, in comparison of our happy estate in Christ, Hab. 3.17, 18.

6. Wee must seeke a delightfull conversation with the god-

ly.

7. We must take heede of domesticall evils, our home sinnes, the corruptions that would daily prevaile in us, Iob. 22.23, 26.

8. Wee must restraine our ownebeliese about the acceptation of the good duties wee performe; and to this end wee must take heed, that wee bee neither just evermuch, by atributing too much to our selves: nor yet nickedovermuch, in condemning all wee doe, as hatefull to God: For this last doth marvellously hinder us from joying in God.

CHAP.

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CHAP.

CHAP. VIII.

Containing generall Rules about Gods service.

Hales, that concerne our carriage towards God, namely, those that concerne our love to God. Now the second fort of Rules follow, and that is, those that concerne the service of God; and these may bee cast into two rankes: for they either concerne the parts of Gods worship, or the time of Gods worship.

The Rules that concerne the parts of Gods worship, are either generall, which binde us to the good behaviour in all parts of Gods worship, or else certaine specialties of direction, that concerne some part of Gods worship

onely.

Now for the generall rules, we should know and remember, that there are nine things to bee looked to, and brought to the practice

Rules about the fervice of God.

9. Things to be remembred in every part of Gods worship. practice of every part of Gods

worship.

The first is preparation: wee must in some fort conferre with our owne hearts, and prepare them, before we goe before God to doe any service, Ioh 11.13. Psal. 9.4. Exech. 7.10.

Secondly, wee must come with all reverence and godly feare, Heb.

12, 28. Pfal. 2, 11.

Thirdly, wee must performe the service in repentance for our sinnes: Wee must not come before God in the love of any sinnes if wee doe, wee lose our labour, and God will loath our workes, Esay 1. lob 11. 14. Wee must have cleane hands, and a pure beart, or else no service of God will be accepted, Psal. 119.11. and 24. 4.

Fourthly, it must grieve us that others will not serve God, Pfal.

119.139.

Fiftly, wee must performe every service in the name of Christ,

or else it cannot be accepted, by reason of that evill that cleaves to our best works: whether we pray, or give thanks, or what soever me doe, me must doe it in the name of

Christ, Col. 3. 17.

Sixtly, in every service of God we must, as neare as it may be, give God the sist praise, preferring the respects of God and his worship, before our selves, or the regard of others: we must serve him betimes, seeking God in the sirst place, Ibb 8.5. Matth. 6.34. Psal. 5.3.

Seventhly, when we doe any fervice to God, we must doe it with all our hearts; with as much willingnesse as may be, so as it may appeare, that we love to be his fervants, as the Prophets phrase is, I Sam. 16.7. I Chron.

28. 9. Efay 56.6.

Eightly, in all service we must strive so to serve God, that well may please kim: not onely carefull to doe the dutie, but carefull of

Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the praise of men, as the praise of God. In every part of Gods wordship our praise must be of God and not of men, Heb. 12.28. Rom. 2.29.

Ninthly, we must cleave to God, with detestation of all things or persons that might any way draw us away from his ser-

vice, Dent. 13. 45.

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## CHAP. 1X.

Shewing how we should carry our selves in Gods house.

Hobserved in all parts of Gods

worship generally.

The speciall Rules concerne, either Gods publike worship in his house; or else the particular parts of Gods worship each by themselves.

Rules about the publike worship of God.

The

The godly Christian ought with all care to lay before him the Rules that binde him to the good behaviour in Gods house, and to strive to fashion his nature and practice, as may become the glorie of Gods publike service and presence; and so there be divers things which in a speciall manner he must look to, in performing Gods publike service.

For cocerning these publike duties, these rules must be observed.

First, that all sorts and degrees of men must appeare before God publikely to doe him homage and service. None must be spared or freed; men, women, and children must all take notice of it, that they are bound hereunto, Deut. 31.11, 12.

Secondly, we must come our selves with all possible reverence, and look to our feet when we enter into the house of God, and strive to shew before all men our most carefull respect of God and his

holy

1.All must come.

2 With all possible reverence.

holy Ordinances: For God mill be sanctified in them that come night him; and he looks for it at our hands, by our reverent behaviour, to be glorified before all the people, Lev. 10.3. Eccl. 5.1. We should them shew a most holy feare of Gods name and presence, Psal. 5.7.

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Thirdly, in publike duties that of the Prophet David should be true of us: The zeale of Gods house should eat in up. Psal. 69.9 and this special zeale we should show,

1. By loving Gods house above all the places in the world: Our hearts should be fired in us in that respect, that we may truly say with David, O how I love thy house! Psal.: 6.8

2. By confirming our own hearts in a resolution, to resort to Gods house with joy and gladnesse, notwithstanding the scornes and oppositions of worldly men and persons.

3. By ftirring up others with

3. And zeale.

And this zeale we should shew fix wayes.

all importunitie to goe up with them to worthip God in Sion,

Efay 2.2.

4. By making hafte to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking and flying thither as the clouds, or as so many doves to their windowes. Zach. 8. 22. Pfal. 1 10.3. Efay 35. I. and 60. 8.

5. By forwardnesse, and cheerfulnesse, in contributing towards the maintenance of Gods house and fervice in the meanes thereof, Esay 60.8.9.

6. By grieving heartily, because other men neglect or contemne the house of God, and have no more minde to keepe Gods law,

P[al.119.136.

Thus of that speciall zeale we should shew about Gods publike

worship.

Fourthly, wee should in all publike duties serve God nith

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one confent and one heart. There should appeare in Gods servants a wonderfull desire of unanimitie and concord. They should serve the Lord with one shoulder, that when they speake to God, it may be as the voice of one man; when the Lord speakes to them, they should heare with one heart. It is a marvellous glorie in Religion, when people can come once to this, to serve the Lord with one shoulder, Zeph. 3.9.

Lastly, in the 52. Pfal. v. 8, 9. we may gather three other rules, which in a special manner fit us for a right behaviour in Gods

house.

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First, we should alwaies be as greene Olive trees in the house of the Lord. Howsoever it go with men in the world, yet when we come before the Lord, our hearts should rejoyce and revive, and our spirits be fresh and cheerfull, and our affections should be healed of all the cares or distempers

Three other rules gathered out of the Pfal. 52. 8,9.

pers were before in them: Gods Ordinances should have such a power over us, and fo make a fudden fresh spring of desires and holy thoughts in us. There is this power in the Ordinances of God to effect this, if the fault be not in us: I meane, when thefe Ordinances are exercifed in the

power and life of them.

Secondly, we must trust on the mercie of God, bringing an heart readie to beleeve everie good Word of God: refolving, that if the Lord will speak comfortably to his servants, we will not dishonour his confolations, through carelesnesse, or unbeliefe; but receive them with all our hearts, and establish our selves in the safe-keeping of his good Word.

Thirdly, we must resolve to be thank full, with all tenderneffe, for all experiences of Gods presence and goodnesse toward us in the meanes, vowing with Da-

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vid, to praise him for ever for them. And if the Lord doe withhold his power and presence for a time, so as we feele not the effectualnesse of his ordinances: yet we should resolve without distemper, to mait upon the Lord, and observe him according to the seasons of his grace.

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## CHAP. X.

Rules that order us about bearing of the Word.

Hus of the rules that wee must observe in all publike service of God. Now there be certaine speciall rules which must be particularly heeded in each part of Gods worship by it selfe. And first I will begin with those rules, which wee must more specially observe in hearing the Word of God, and these are of three sorts.

A a

1. Some

Rules that order us in hearing the Word of God. 1. Some binde us to the good behaviour, before we come to heare.

2. Some at the time of hear-

ing.

3. Some after we have heard.

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I. Before we come to heare, wee must bring with us two

things.

owne wits, reasons, opinions, and conceits, and emptie our heads of all persuasion of our own skill, to judge in the things of the kingdome of God, being ready to believe and think in all things, as God shall teach us out of his Word. We must be fooles, that we may be mise, I Cor. 3.18. humbling our selves at his very feet to receive his Lam, Deut. 33.3.

2. We must bring with us a meck and quiet spirit, a minde quieted from passions, lusts and perturbations, and at rest from the turmoyling cares of this

world.

1 Before we come. world. The Word is able to doe great things in our hearts, if wee receive it with meeknesse, I ames 1.

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Secondly, at the time of hearing, wee must looke to two rules.

First, we must hearken without distraction: we must heare, as if it were for our lives, wee must incline our eares, and shake offall impediments arising from our own drowsinesse, prejudice, or vaine thoughts, or distracting objects, Esay 55.3. Psalme 116.

Secondly, wee must prove all things, and keepe that which is good. We must heare with judgement, and hearken for our selves, having speciall care to look to that doctrine which in particular concernes us, to lay it up in our hearts, and apply it effectually. This is a rule of singular thrist in godlines. If we did mark what sin in us the Lord reproves, or A a 2 what

2 In the time of hearing.

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Note.

what comfort is speedily sitted to our hearts: or what direction doth specially concerne us: He hath an honest memorie that will be sure to keepe these things, though he forget all the rost; and hee hath a wretched memorie and heart too: that forgets these things, though he could repeate all the Sermon verbatim.

Thirdly, after we have heard, two things also must be further done.

First, we must by meditation labour to make those things we have heard, which concerne us, fast, that they runne not out of our mindes; and we must take heed that neither the divell steale away the good seed, nor our owne heart through negligence forget it. Neither is this a work for an houre after, to keep these things till we may repeate them to others, but ought to be our daily work, especially the weeke after to think so of ten of them,

3. After we have heard. till there be a sure impression of the Word in our hearts, Hebr. 2.

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Secondly, wee must yet further fee toit, that we be doers of the Word, yea wee must observe to doe, as the phrase of the holy Ghost is. It is the wisedome of God to dispose of his ordinances, that we receive our directions by parcels, and there is a time of interim betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that fpace learne to frame our felves to the obedience of the truths received, that so we might be ready to receive new lesions from the Lord. The furest way for the husbandman to keepe his feed, is not to lay it up in his barne, but to cast it into the ground : for what is flowed, the may receive againe with advantage; or if he might faile of an harvest from his feed in nature, yet godly men shall never faile to receive what A a 9 they

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they sow by practice, with increase. So much of the truth, a is put into practice, is sure so ever; the rest may be lost: and is a singular helps to a Christian, if he set upon his obedience while the doctrine is yet fresh in his minde; for delay will compass him about with many difficulties and hee will want those inward incitations, that might stir up his heart with power and strength to obey.

## CHAP. XI.

Rules about the Sacraments of Baptisme.

T Hus of the rules of our carriage about hearing: New we are to confider, how we are to order our lives in respect of the Sacraments: The Sacraments are two: Baptisme, and the Lords Supper.

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The duties wee are bound to in respect of Baptisme, concerne either

Rules about Baptisme.

- 1. Our children.
- 2. Our felves.
- 3. Ochers.

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For our children, it is our dutie to present them unto Baptisme, but withall we must look to it, that it be done in due time, and with faith and thankfulnesse to God. In due time, fo as thereby wee fignifie our great cftimation of Gods mercy to our feed, and our great defire to have the Covenant sealed, even unto them. We must also bring them to Baptisme with faith in Gods covenant. The Lord hath bound himselfe to be our God, and the God of our feed. Now it is our parts to give glorie to God, and to declare before the Lord our perswasion of his goodnesse, and claime to that part of his Covenant. By faith we plead our right, whereas by unbeliefe wee give

1 About our children. God occasion to neglect our feed. I adde also, with thankeful neffe, because wee ought with great joy and acknowledgement of the free grace of God to behold our feed admitted, in the fure covenant of mercie and falvation with our felves, and ought to think that God hath done more for our children, to admit them into the covenant by Baptisme, then if the greatest perfon on earth had made upon them the affurance of some great estate of maintenance or preferment:

About our felves.

Secondly, for our selves, we must make conscience of it, to make use of our owne Baptisme, and that throughout the whole course of our life: It is given us as a seale of Gods promises, and as a vow of our obedience, and so we must make use of it all the dayes of our life, especially in three cases.

In three things.

First, in the case of doubting and

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feare of the forgivenelle of our finnes; or of the falkation of our foules: for Baptisme faveth us, that is, effectually affures us of our Salvation; and wee doe not offend in trusting Gods promise made in his Word, & figned and fealed in Baptisme. As certainely doth it fave our foules, as the Arke faved the bodyes of Noah and his houfhold : fo as we cannot miscarrie, if wee scape not out of the Arke into the Seas of water. Let us sticke to our Baptisme, and then we are fafe: The washing in Baptisme did affore the washing of our foules by the blood of Christ for our finnes. If I be tempted to doubt of my falvation, I must fay to my owne foule : Hath not the Lord provided mee the Arke of Baptisme to preserve mee from the feas of his wrath? And if I doubt the forgivenesse of sinnes, I must say : Hath not the Lord washed mee from my sinnes by the blood of his Sonne? Did hee Aa 5

not shew mee so much in Baptisme? We sin shamefully in that wee doe not make this use, but neglect the considence Baptisme should worke in us, as if the Lord had but dallied with us, or that Baptisme were but some idle Ceremony, 1 Pet. 3. 21. 1 Cor. 25. 29. Acts. 22. 16.

How Baptisme may helpe us a gainst sin.

Secondly, in the case of temptation to commit sin: wee ought to fight against sin by this mighty weapon of our Baptisme, and soe we may do by divers Arguments:

First, in my Baptisme I have made a vow to God, that I would cleave to him in Iesus Christ, and renounce the world, the divell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the Baptisme of Repentance: and shall I yet live in sinne? My body was washed: and shall my soule be still impure? Mat. 3.11. Mark. 1.4. Atts 13.24:

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Thirdly, by Baptisme I was assured of the vertue of the death of Christ to kill sinne in mee: and shall I not believe the operation of God, that hee can deliver mee from the powerfull temptations, or inclinations to any sinne? Shall I not seeke strength of Christ? or shall I betray my selfe to the divell and the stesh? In Christ I am dead to sinne, and shall I yet live therein? Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptisme must be used against the doubts of preserving, or whether wee shall be kept unto salvation, and whether our body shall bee raised agains at the last day: for God hath assured all this unto us in our Baptisme, that wee have our part not onely in the death of Christ, but also in the resurrection of Christ: and if Christ bee raised in us, Christ can dye no more.

more, either in himselfe, or in our hearts, and the same power that raised him out of the grave, will also raise up our bodyes at the last day, as is pleaded, Romanes 6. 10. &c. Galat. 3.27, 28. I Cor. 15. 29. 1 Pet. 3.21. If we be baptized and believe, we shall certainely be saved, Marke 16. 16.

Thus as it concernes our felves.

3. In respect of others, we are bound to the good behaviour in Baptisme: as to acknowledge the communion of Saints; fo are wee tied to preserve our selves in all brotherly love with the godly, who weare the same Liverie with us, and are Souldiers prest to the same warre, and have taken upon them the same holy Vow with us: we are bound in Baptisme to love them, to stand for them above all other people, & to live with them in all holy love, to our lives end, Eph. 4. 3, 4, 5. 1 Cor. 12. 13. and 1.13. Gal. 3. 27, 28.

In respect of others.

CHAP.

# CHAP. XII.

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# Rules about the Lords Supper.

Hitherto concerning Baptisme: The rules that concerne the Lords Supper follow.

Now concerning this Sacrament, we are charged with these

things.

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First, Examination, 1 Cor. 11. wee must examine our selves, and so eate and drinke: Examine our selves, so as we bee sure there bee no sinne in our hearts and lives, which wee have committed, but we are desirous to forsake, and doe unfainedly judge our selves for it, being as desirous to forsake, as wee desire God should in the Sacrament forgive ir.

Secondly, The discerning of the Lords Body and Blood: so comming to partake of these outward signes of Bread and Wine.

Rules about the Lords Supper.

I We must examine our selves.

2. We must discerne the Lords Supper. as we withall know and beleeve the presence of Christ: and that God doth as effectually give Christ to the soule of the beleever, as he gives Bread and Wine to his body: yea, we must thus discerne and beleeve, that he is there offered and given unto us also, and that God doth not delude us, but as truly gives us the Body and Blood of Christ, as he doth by the Minister give us the Bread and Wine, I Cor. 11.

Wee must shew forth Christs death. Thirdly, The shewing forth of the death of Christ: This is a solemnity, where wee must intend to make a solemne remembrance of the Passion and Death of our Saviour, not onely in being present at the breaking of the Bread and powring out of the Wine, but in raising up in our heart a thankefull remembrance of his grievous sufferings and death for our sins, Mat. 26. 1 Cor. 11.

4 We vow to cleave to the godly. Fourthly, Fellowship and loving communion with the Godly, which

we.

we both fignifie, and vow in the Sacramonts and restifie before God and men, that we will cleave unto them above all the people in in the world, as being the same bread with us, even members of the same my dieal body of Christ, 1 (07.10. W

Fiftly, speciall reconciliation with fuch as wee have offended. bearing malice to noe man, and defiring and feeking peace with all forts of men, Mach. 5. Rom.

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Sixthly and lastly, The vowes of fincerity, resolving to keepe this feast all our life in the unleavened bread of sincerity and truth, even to fpend our daies in all uprightnesse of heart, and unfeigned hatred of all sinne and hypocrisie, I Cor. 5. 8.

5. We muft be reconciled.

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6. We vow an holy. life.

# we both fignifie, and you in the Scramod LIX . XII Lomen ? God and men that we will clear

Rules about Prager . Total

Rules about pray-

Thy words must bee few.

Hus of the Sacraments The Rules concerning prayer follows where bendes the generall Rules that belong to all worship, these things in speciall must bee heeded concerning prayer sea spided one

1. Thy words must be few, Eddl. 5. I, 2. and the reason is, because God is in beaven, and thou art on earth. Hee is full of majer fly and wisedome, and thou art an infirme and finfull creature. Length of it felfe doth not commend prayer; we must speake as becomes the Maj stie of God, without vaine repetitions and bablings; pattering over the same things is not pleasing to God: as affectation is ill in any thing, so much more ill in prayer. This rule may be unfavory to the taffe. of.

of some that are transported with rash zeale: but let them take heede of will worship; the words are so plaine in the text, as they must informe themselves about them: The Lord knew what was fittest for us, when he gave us this charge.

2. Thy heart must be lifted up in the performance of this dutie: this is often imported in divers Scriptures; and this lifting up of the heart hath divers things in

it.

be advised what thou prayest for, and know thy warrant, that what thou askest is according to Gods will, I Cor. 14.15. Ioh. 5.

2. Freedome from distractions: thy heart must be cleansed from passions and lusts: thy prayer must be without wrath, I Tim.
2.8. And as the distractions arising from passion must be avoided, so must all other distractions.

The heart must be lifted up.

3. Fer-

3. Fervencie, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer: for God looks at the prayer of thy heart, not at the prayer of thy lips onely.

3 Vie all manner of prayer.

3. Thou must pray with all manner of prayer, according to the occasions of prayer. Thou must pray at thy fet times dayly, and thou must pray also with ejaculations (as the Divines call them ) that is, those sudden and short speeches to God, when thy heart is moved upon speciall occasion. Thou must use Supplications, Deprecations, Intercessions, Confessions, giving of thankes, or the like, according to thy neceffities, or the other occasions of thy life. Thou must strive to get a fitnesse and language to speake unto God for thy selfe in thine own words, as may best expresse the defires of thine heart, Eph. 5. 18. 4. Thou

4. Thou must continue and persevere in prayer, without ceasing: prayer must be the work of thy whole life, not an exercise for a fit, for a day or two, or a week or two: or a moneth or two: thou must make conscience of prayer alwaies, Eph. 6.18. 1 Thef. 5.17

5. When thy prayer is grounded upon Gods will, thou must be instant and not faint, or be discouraged. Thou must pray without doubting and wavering, as refolved never to cease praying, till God heare and shew mercie. It is basenesse of minde, not humilitie, to be quickly discouraged: if God entertaine us not according to our expectation or liking, wee must not be weary of feeking to God, but fet upon prayer, with a resolution to take no nay, Luke 18.1. lames 1.6.

6. Thou must remember supplication for all Saints, especially to pray heartily for Magistrates

4 Thou must persevere in prayer.

5 Thou must be instant without fainting or discouragement.

6 With supplication for all Saints.

7 In all things give thanks.

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and Ministers, especially those under whose charge thou art, Eph. 6.18,19.1 Tim. 2.1.

7. Thou must look to it, that in all things thou give thanks. Let the Lord fee the truth of thy heart herein, that what thou obtainest from God, especially by prayer, thou wiit with alf gladnesse remember and acknowledge: this rule must by no meanes be forgotten, 1 Theff. 5. 18. Col.4.2.

# CHAP. XIIII.

Rules about reading the Scripiures.

Hus of the Rules that poiscerne prayers There re maines the reading of Scripture; and finging of Pfalmes, lastherether part of the ordinary worthin plicarion for al Sie . . . boo lo

Concerning the treading of bas

bout reading the Scripture.

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the Scriptures, I will instant in one place of Scripture onely, which containes the charge given to Ioshua, Chap. 1.8,9. which comprehends the substance of the necessarie directions about private reading. I fay necessarse; for godly men may, and have advised divers courses for reading of Scripture, which are not abfolutely necessarie, but arbitrarie, as may fland with the leifure and capacitie of the persons that will reade: fuch are those directions that shew how many Chapters may be read in a day, and what things may be observed in reading, &c. which, as they may be profitable to many Christians, and expedient too, yet they must not be understood so, as that those persons sinne, which reade not fo often, or fo many Chapters, or the like. The things therefore that must necessarily be observed by such as can reade the Bible, I take to be thefe.

Firft,

r Reade

First, they must exercise themselves therein daily, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, That he exerciseth himselse in Gods Law day and night, that is constantly, Psal. 1.2.

2 Meditate Seco

of what thou readeft. Secondly, in reading they must meditate therein, that is, they must observe profitable things as they reade, attending to reading, and marking what the Lord saith unto them by that part of the Word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3 Confer upon it.

Thirdly, the Word of God must not depart out of their mouth; they must make the best use of it they

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can, in conference to speake of it to others, for the edification of themselves and others.

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Fourthly, they must observe in their reading, what the Lord faith unto them, that concernes their practice. They must observe to doe according to those holy directions they reade of. They must bring a minde desirous and resolved to let the Word of God both informe them and reforme them, making conscience of it, to let God direct them by his holy Word read, and not onely by the word preached to them: their lives must be bettered by their reading; and to that end they must observe the chiefest things they can out of their reading, to remember them in their practice.

4 Resolve to obey.

CHAP.

# CHAP. XV.

Rules about finging of Pfalmes.

He rules that concerne the finging of Psalmes, are fummarily comprehended in that place, Coloff. 3. 16. and they are thefe.

First, they must teach one an-Rules about fingother by their P salmes and Hymnes ing of and spiritual songs. They must learne to profit, and make good use of the holy matter contained

in the Pfalmes they fing.

Secondly, they must fing with their hearts; they must attend to the matter they fing of, and lift up their hearts, as well as their voices.

Thirdly, they must fing with grace in their hearts: they must employ the graces of Gods Spirit in finging of Pfalmes, as well as in prayer, or any other ordinance

Pialmes.

nance of God.

Fourthly, they must make melodie to the Lord: They must direct their songs to God, and to his glorie, and not use them as meere civill employments, but as parts of Gods service.

#### CHAP. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the most usuall part of Gods service: there are other parts of Gods service, which are to be used but at certaine times, and upon special occasions, and these are Vones, and Oather, and Fasting.

The rules about Vowing are briefly comprehended in that place, Eccl. 5.4, 5. and they are chiefly two,

First, before thou vowest, consi-B b der: The rules about yowing.

der: consider, I say, thine owne frength, whether thou be able to doe it: and consider also the end, that it be to Gods glorie: and consider the matter, that thou vow not things unlawfull: and consider what may be the events of thy vow, for all vowes being made before the Angell that takes notice of all covenants, it will be in vaine afterwards to pleade; It was an errour, thou wast mistaken: God may be angry at thy voice: and destroy the work of thy hands: Be not raft therefore, to cause thy flesh to sinne therein.

Secondly, when thou hast vowed thy vow to God, deferre not to pay it; be sure thou performe it: it is a grievous offence to breake a lawfull vow: Better it is thou shouldest not vow, then that thou shouldest vow, and not pay.

Thus of vowing.

Concerning the Oath, when thou art called to sweare, thou must observe these rules.

First,

Rules about Swearing. First, that thou sweare not by any thing which is not God, Ier. 5.7.

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Secondly, that thou sweare in truth, that is, that thy conscience know, what thou swearest is true.

Thirdly, that thou sweare in judgement; that is, with due confideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou swearest about.

Fourthly, that thou sweare in righteonsnesse, that is, about law-full things, and just matters: Thou must not sweare to doe unjust things, as David sware to kill Nabal: nor must thou sweare about impossible things, or about things that are doubtfull and uncertaine, nor in the forme of thy oath must thou use such words, as be contumelious to God, or expresse not sufficient reverence to the Divine Majestie,

as they that wickedly sweare by any part of Christ, or such like.

# CHAP. XVII.

Rules about fasting.

Thus of Vowes, and Swearing; Fasting followes. Now if wee would keepe a religious Fast unto God, we must observe these two Rules.

The rules about religious fast. First, wee must look to the strictnesse of the abstinence of the day of our Fast; for so we must abstaine from all sorts of meat as well as one, and from our costlicts apparell, and from recreations and usuall delights: We must keep the day, as we keep the Sabbath, in forbearing our own works: Ion.4.6,7.1 Cor.7.5. loel. I. and 2. Levit. 16.29.

Secondly, the time must be spent in religious duties, and a

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Sabbath, especially in the exercises that concerne the humiliation of the soule, in renewing of our repentance, for the obtaining Pardon of sinne, or some speciall blessing of God, or the preventing, or removing of some great judgement of God.

The former rule concernes onely the ceremonie, or outward ex reise of the body: but this rule containes the substance of the dutie, without which a religious Fatt is not kept unto God; who regardeth not the hanging downe of the head like a bull-rush, if the soule be not humbled before God for sinne: Leviticus 16.29. loel 1. 14. and 2. 16, 17.

Bb3 CHAP

# CHAP. XVIII.

Rules about the Sabbath.

HIcherto of the Rules that concerne the part of Gods worship: The rules that concerne the time of Gods worship, follow: and this time especially is the Sabbath Day.

Rules about the Sabbath. Now the rules that binde us to the good behaviour concerning the Sabbath, concerne cither the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

The preparation to it. The preparation to the Sabbath, containes in it these things.

First, the ending of all our works on the six dayes, as God did his

Gen. 2.2.

This example of God is fet downe, not onely to shew what he did, but to prescribe unto us what what we should doe, as is manifest by urging this example in the reason of the commandement. We must then take order to finish the works of the weeke dayes with such discretion, that neither our heads be troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath Day.

Secondly, the preventing of domesticall grievances, and perturbations, Levit. 19 3. Yee shall feare every man his mother and his fath r, and keepe my Sabbath. Discords and contentions, and heart-burnings in the members of the familie, extend their infection and hurt, even to the prophaning of Gods Sabbath. The Lord lookes not to be served aright in his house, if people live not quietetly, and lovingly, and durifully in their own houses.

Thirdly, we must cleanse our selves that we keepe the Sabbath, Nehemiah 13.22. Which place,

Bb 4 though

though it speake of Legall cleansing, yet it shadowes out that
Morall and perpetuall eare of
cleansing our selves, that ought
even to be found in us. And thus
we doe cleanse our selves, when
we humble our selves, that we may
malke with God, confessing our
sinnes, even the sinnes of the
weeke past, and making our
peace with God, through the
name of selves Christ.

2 Of the celebration of the Sabbath.

Thus of the duties of preparation. Now for the manner of keeping the Sabbath, the rules prescribe unto us these things:

1. Rest from all your works, whether they be workes of labour, or works of pleasure. Works of labour the Scripture instanceth in such, as are selling of vietnals. Nebemiah 13.15. Carrying of burdens, Ier. 17. lourneying from our places, Exod. 16.29. the businesse of our callings done by our selves, our children, servants, or cattell, which the words of the Com-

Commandement forbid. And as workes of labour, so also workes of pleasure are forbidden, Esay 58.

2. Readinesse and delight. Wee should love to be Gods servants on this day, Esay 56. and consecrate it with joy, as a glorious priviledge to us, Esay 58. 13. abhorring wearinesse, or a desire to have the Sabbath gone, and ended, Amos 8.

3. Care and watchfulnesse. We must observe to keepe it, Exod. 31. 16. wee must take heede to our selves, that no duty bee omitted, and that wee no way prophane it, attending our hearts, and our words, Ier. 17. 21.

4. Sinceritie: and this finceritie wee should shew divers

waves.

First, by doing Gods worke with as much care as wee would doe our owne; or rather shewing more care for the service of God. They had their double sacrifices

Bb 5

on the Sabbath, in the time of the Law: and we should studie, how wee might please God in especiall manner on that day, choosing out the things that might delight him. God hath taken but one day of seven for his worke; and shall wee not doe it willingly? Further, if wee respect our selves, shall wee not bee as carefull to provide for our soules on the Sabbath, as for our bodies on the weeke dayes?

2. By observing the whole day, as well as a part, and keepe the Sabbath in our dwellings, as well as in Gods house: God requires the whole day, and not a part. As wee would not be contented our servants should worke for us onely an houre or two in the sixe daies: so neither should we yeeld lesse unto God, then wee require for our selves. Nor will it suffice to serve God by publike duties in his House, unlesse wee serve him also by private duties in our owne

owne dwellings, Commandement 4. Levit. 22. 3.

3. By avoiding the lesser violations of the Sabbath, as well as the greater, especially not transgressing of contempt, or wilfulnesse in the least things weeknow to be forbidden. The Prophet instanceth, Esay 58. 13. Wee must not speake our owne words. Thus of

fincerity.

5. The fifth thing required of us, is Faith: wee must glorise God by beleeving, that hee will make it a day of blessing unto us, and performe that blessing he hath promised, accepting our desire to walke before him in the uprightnesse of our hearts, and passing by our infirmities, and frailties. We many times disturbe the rest and Sabbath of our soules by unbeleese, Commandement 4. Gen. 2, 2. Exo. 31. 13. Exach. 29. 10. and 46. 2,5.

on: we must beseech God, when

well

wee have done our best, to shew us merey, and spare us for our defects and weaknesses. Thus wee must end the day and reconcile our selves to God, that the Rest of Iesus Christ may bee established in our hearts, Nehe. 13.22. And thus of the rules that bind us to the good behaviour in respect of the time of Gods worship.

#### CHAP. XIX.

Rules that shew us how to carrie our selves, when we come into company, in respect of Religion.

Hitherto of the Rules that concerne our carriage to-

Now it followes, that I breake open those directions, that should bring our lives into order in respect of men: And these rules

Rules that direct our carriage toward men. rules are of two forts: for either they are such as binde us to the good behaviour towards all men, or such as order our conversation towards some men onely, as they are considered to bee either micked or godly.

The rules that concerne all men, may be cast into 2. heads, as they belong either to right confresse,

or to mercie.

The rules that belong to righteousnesses, or out of company.

The rules which wee are to obferve in company, concerne ei-

ther,

I Religion, or

2 The sinnes, and faults of cthers: or

3 Our owne inoffensive behavi-

For the first, when wee come in company, wee must be carefull to bee that which may become the glory of Gods truth, and the Religion wee professe, that wee take

Towards all men.

And so in company.

With due respect of Religion. take not up the name of God in vaine: and thus we shall rightly order our se'vs, if wee observe these rules:

First, to be soundly advised, before wee fall into discourse of Religion, not doing it till God may bee glorished by it. A Wise man concealeth knowledge; but the beart of sooles will publish soolishnesse: It is a great discretion to know how to conseale knowledg, as it is to know how to use knowledge.

Secondly, avoid vaine janglings and contradictions of words, such as

are.

I. Doubtfull disputations about Ceremonies, and things indifferent, which may entangle the weak, and keepe them from more necessary cares and knowledge, Rom. 14.1.

2. Curious Questions, about things that are not revealed in the Word, Rem. 12, 13. Be wise to se-briety.

3. Vnpro.

Avoiding vain janglings in three things.

3. Vnprofitable reasonings, such as were those about Genealogies, in the Apostles time, I Tim. I.

Thirdly, if thou bee asked a reason of the hope that is in thee by fuch as have authority to require it, or neede to feeke it, then answer : But bee sure to remember two things; namely, that thou answer with all reverence, as may shew how much thou art affected with the majestie of Gods truth; and withall with meekenesse, that is, without pallion or frowardnes: and without affectation, or conceitednesse, or wilfulnesse, in our owne opinions, I Pet. 3. 5.

Fourthly, let thy communication beyea, yea, and nay, nay: otherwise customary and vaine swearing, is a most damned sinne, and such

as God will furely plague.

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# CHAP. XX.

Rules that shew us how to carrie our selves in company, in respect of the faults of others.

How wee must behave our selves in company concerning the faults of others. Thus of our carriage in company in respect of religion. Now concerning the faults of others, wee must observe these rules.

First, we must never in our discourse justifie the wicked, or condemne the righteous; all excesse in words is evill, but this is an abomination to the Lord: wee must ever honour those that feare the Lord; and as for vile persons, they are to be contemned, Psal. 15.4. Amis 5. 15. Prov. 17.15.

Secondly, let thy conversation and discourse be without judging, Muth. 7. 1. Iam 3. 17. It is time exceeding ill spent, that is spent in censuring of others. And the

rather

rather should wee take heed of judging, if wee consider how the holy Ghost hath matched that sinne in that place of Iames, we must be without judging, without hypocriss: as if he would signific, that great Censurers are commonly great Hypocrites; and as any are more wise, they are more

sparing of their censures.

Thirdly, thou must not walk about with tales; take heed of tale-bearing : He goeth about as a flanderer that revealeth a fecret, though it be true he speaketh. It is a marvellous evill custome that many have, to fill up their discourse with the report of the frailties of others, which they by some meanes or other come under-hand to know: this is an evill frequently condemned in Scripture, and yet more usually practifed, as if it were lawfull to speake of any thing which they know to be true: Then shalt not walke about with tales, nor stand against

Note.

gainst the blond of thy neighbour: a strange connexion, by which the Lord imports, that this talebearing is a kinde of murder; and it is true in the case of many a man, thou wert as good lay violent hands upon him, as with that licentiousnesse of words to divulge tales concerning him, Prov. 20.19.and 11. 13. Levit. 19. 16. And for the better strengthning of this rule; thou art yet charged to look to thy eares too, as well as thy tongue; thou must not reseive evil report against thy neighbour, but make it appeare thou art not pleased with such tales, Plal. 15. 3. Yea, thou art forbidden the focietie of fuch persons as carrie tales; thou must not meddle with tale bearers, nor with such as flatter with their lips : certainly fuch creatures commonly flatter the present, and reproach the absent, Prov. 20.19.

Fourthly, if theu doe know an offence in any with whom thou

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conversest, thou shalt not hate him in thy heart, but rather reprove him plainly. For, he that rebuketh a man, shall afterwards finde more favour then he that flattereth with his tongue, Levit. 19.17. Prov. 28.

Reprove, but hate not.

Fifthly, as for the meere frailtie of others, hold thy tongue, paffe by them. A foole despiseth his neighbour, but a man of under flanding will hold his peace, Prov. 11. 12. Commonly they that have most defect in themselves, are aptest to contemne others for their weakenesses: but a wife man must so distinguish of the faults of others, that hee cover meere frailties, and learne of God to passe by the infirmities of his fervants. The Antithesis shewes, that a wife man doth not onely hold his tongue, but his thoughts from reffraine thinking the worfe of others for fuch infirmities.

Passe by meere frailties.

Sixthly, against the passions

and wrongs of others, thou must arme thy selfe with a fost answer, and be sure thou render not evill for evill, Prov. 15. 1. 1 Thess. 5. 15. or rebuke for rebuke, 1 Pet. 3 9.

# CHAP. XXI.

Rules that shew us how to carrie our selves in company, and not give offence.

Rules that concerne the inoffensivenes of our carriage in companie. Thus of our carriage towards others in company, as it refpects their faults. Now followeth the third fort of rules, which order our behaviour towards others in company in respect of inoffensivenesse. It ought to be our principall care to carry our selves so, as no body may take offence at us.

Now these rules may be directed to their heads, as they concerne,

I. The

1. The humilitie, cof our beha-

2. The discretion, \ viour toward

3. The puritie, Cothers.

Wee must carrie our selves humbly, discreetly, and honestly in our conversation with others: so shall we converse with much amiablenesse and reputation.

First, unto the humilitie of our conversation, belong these

Rules.

First, be soft, shew all meeknesse to all men, restraining the inordination of thy heart, endeavouring to shew thy selfe gentle, and peaceable, and harmlesse, and easie to be intreated, Tit. 3. I, 2. I rov. 8.13. Iam. 3.13.

Secondly, thou must bow down thine eare, and heare the words of the wise, and apply thy heart to get knowledge, and prosit thy selfe by others, Prov. 23.12. This is the same with that of lames, Be swift to heare, slow to speake, lames 1.19.

Thirdly, put not forth thy felfe,

An humble behaviour hath three things in it.

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3.

felfe, nor stand in the place of great men, till thou be called, Prov. 25.6.

In generall, concerning humilitie, the Apostle Peters phrase is much to be noted: he faith, we should clothe our selves with humilitie: which notes both the great measure of it, it should cover all our actions, and so also the continuance of it. When wee goe amongst men, we should stirre up our hearts, and fashion our selves to expresse his grace, and not dare to be seene without humilitie. no more then we would be feene without our clothes. Humilitie hides our nakednesse, and pride and passion lay it open to the view and contempt of others.

that concerne difcretion in our behaviour.

Note.

Secondly, neither is humilitie all that is required to make our conversation without offence or provocation; but wee must also carrie our selves discreetly; and to this end there are these ex-

cellent

cellent Rules.

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First, thou must consider to speake what is acceptable, and avoid what is irritate; there is singular use of this rule, if it were followed, Prov. 10. 31, 13. and 13. 3.

Secondly, thou must mark those that cause division and offences, and avoide them, and shun the societie of such, Rom. 16. 17, 18. This will breed thee much peace, and deliver thee from much suf-

picion in others.

Thirdly, thou must make no friendship with the angry man; for either by much conversing with him, thou maist learne his waies, or else it will be a snare to thee, that thou shalt neither know how to keepe his favour, nor yet how to breake off from him, without much unrest and inconvenience, Prov. 22.24,25.

Fourthly, it is a great discretion in evil time to be filent. In things wherein thou mayest endanger

danger thy selfe, and not profit others, it is the best way, and a wise course to forbeare speech of such things, Amos 5.13.

Fiftly, so likewise it is thy discretion in matters of dangers to forbeare the communicating of thy secret to any, though thou mightest be tempted to a perswation of trust in those to whom thou wouldest reveale them. It may often repent thee to have specken, but seldome to have held

thy peace, Micah 7.5

Sixtly, withdraw thy feet from thy neighbours house, lest he be mearie of thee, and hate thee: this is an excellent rule given by Solomon, Prov. 25.17. If thou wouldest converse with reputation, take heed of idle gadding from house to house, when thou hast no occasion or imployment: thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanitie shall be thereby discovered.

red. An emptie conversation, that hath in it no exercise of pietie or vertue, if it be frequent, occasioneth secret, and unutter-able scorne.

7. Restraine thine owne passions in converfing. There are none fo wife, but if they shew their pasfions of immoderate anger, feare, griefe, yea, or joy, they discover much weaknesse in their disposition, which would be covered if they did bridle the excesse of their passions. A mise man covereth shame, when a fonle is presently knowne: It is the best praise not to have fuch weaknesses, but the next to this, is by differento bridle our felves, fo as we may hide our weakneffes from breaking out.

Lastly, thou maiest make good use of that direction of Solomon about thy friend, Blesse not thy friend with a loud voice, rising early in the morning; for it may be accounted accurse to thee: Take heed

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of flatterie, which in stead of effecting thine owne ends, may bring thee out of all respect. He doth not forbid the just praise, and encouragement of friends, but the intending of praise of purpose to the uttermost notice of thy friend, (this is to praise him with a loud voice) and the affectation of preventing others in praising; and of doing it in fuch things as are not yet fufficiently known to be praise-worthy, and to fet ones felfe fo to praise, as if hee studied to doe nothing elfe, but humour his friend; especially if it be but once perceived, that thou doest it but for thy owne ends. It is a great part of wisdome, to know how to speake of the praise of others, so as neither finister ends be intended, nor the humouring of those we praise: to doe it sparingly and feafonably, is a great difcretion.

And thus of the Rules, that

make our conversation amiable, in respect of discretion.

Thirdly, that our conversation may not be hurtfull and offensive, we must look to the puritie of it: and so these rules following are

of fingular ufe.

First, in generall, Refraine thy tongue from evill, and thy lips that they speake no guile, Psal. 34. 13. For he that keepeth his mouth, keepeth his soule, Prov. 11.23. Take heede of the usuall vices of the tongue: for thereout may come much mischiese, and discontent to thy selfe and others.

Secondly, in particular look to thy selfe carefully, that thou avoide those three evils mentioned by the Apostle, Ephes. 5. 4. viz. filthy speaking, foelish talking and jesting. By jesting he meanes those biting jests, that under pretence of shewing wittinesse, or conceit, doe secretly leave differace upon the persons whom they concerne.

Cc 2 Thirdly,

Three rules that concerne the puritie of our conver-fation.

Thirdly, avoid with detestation the excesse in drinking and revelling, and suffer thy selfe upon no pretence to be drawn to give way to thine owne practice in them, I Pet.4.3.

## CHAP. XXII.

How we must carry our selves out of company.

Thus of thy carriage in generall in company. Now out of company thou must look to these things:

The rules that order us out of company. First, thou must fashion thy heart, by the use of all good meanes, to the love of all forts of men. This and section, love of men, is a vertue little thought on, yet greatly necessary, as a foundation of all practice in conversing with others, and we should labour to abound in love towards all men, I Thess. 3. 12.

Secondly,

Secondly, remember to pray for all so its of men. This is a precept given us in charge by the Apostle, I Tim. 2. 1. and belongs to this place, and wee ought to make conscience of it according to the occasions of our callings, or acquaintance with other men: wee thould even in secret seeke to prosit our neighbours by praying for them.

Thirdly, we should provide, even out of companie to order our affaires so, as that wee may

live.

1. Honestly, without scandall, I Cor. 10.32. Phil. 1.10.

2. Inftly, without deceit or fraudulent dealing, Levit. 19.35,36.

I Theff. 4. 6.

3. Peaceably, without strife with any, if it be possible, Prov. 3.29, 30. Zach.7.10. Heb. 12. 14.

Ce3 CHAP. .model.

#### CHAP. XXIII.

Rules about works of mercie.

HItherto of the Rules that concerne Righteousnesse: Mercie followeth. Now in thewing mercy, divers things are char-

ged upon us.

8. Things required in Thewing mercy. .Willing. nefle.

First , willingnesse. Wee must give cheerefully: For the Lord loveth a cheereful giver. We must love mercy, as well as fhew mercie. Our hearts should be ever answerable to our power. Wee must be readie and prepared to shew mercie, abhorring delayes, and putting off of time, or feeking excuses: Our eares should be open to the cries of the poore. Yea (rather then be behinde hand) we Should fell, that we might give almes, Mic. 6. 8. 1 Tim. 6. 18. 2 Cor. 9.4,5,6,7. Prov. 23. 22,33. Luke 12.33. Prov. 3.27,28.

2. Labour.

Secondly, Labour and Deligence, gence. We should take paines, and worke hard according to all the occasions of mercie. This is the Apostles phrase: God will not forget your work, and labour of love, Heb. 6. 10. We must be forward to do those works of mercy, that require our paines and travell about them, as well as those we may doe and fit still, 2 Cor. 8. 16, 22.

Thirdly, Liberalitie: We must open our hands wide, Deut. 15.8. wee must be rich in good morkes, Tim. 6. 18. We must not give faringly, a Cor 9.6. we must give to our power, and sometimes beyond our power, 2 Cor. 8. 3. we should desire to answer the expectation had of our bounty, especially the expectation of our teachers that know us and our estates, 2 Cor. 8. 24. wee should strive to abound in this grace also, as well as in other graces of the Spirit, 2 Cor-8.6. wee should give to seven, and alfo to eight, Eccl, 11.2. wee must give Cc4

3. Libera-

4. Humilitie. Humilitie shewed five wayes in doing works of mercy. give good measure, yea and pressed downe Luke 6.30.

great use of humilitie. There is great use of humilitie, in shewing mercy. Now we should shew our humilitie divers wayes about

mercy : As,

First, in helping others, without exalting our selves, and domineering over them. The rich must not thinke to rule the poore, and to commend them, as if they were their vassals: wee should so shew mercie, as not to stand upon termes of their beholdingnesse, to whom we shew mercie, Prov.

Secondly, in not despising the poore; wee must not thinke of them meanely, and contemptuously, because they stand in need of our helpe, whether it be in bodie or minde, Proverbs 14.

31.

Thirdly, in accepting exhortation, shewing our selves willing to be called upon, and stirred

up

up to mercy, 2 Corinthians 8.

By our penitencie, when we goe to God, after wee have done our best, and confesse the corruption that cleaves unto us, even when wee have shewed our best desires to communicate to others; and withall striving to plom up the fallow ground of our bard hearts, that wee may bee more fit to expresse the bewels of mercy, Hof. 10. 12.

Fifthly, the Macedonians shewed their humilitie in this, that they prayed the Apostle to accept their gift, giving themselves also to be disposed of to the Lord, and unto them by the will of God, 2 Cor. 8.5.

Thus of the humilitie to bee shewed in doing workes of mercie.

A fifth thing required in thew- | 5 Faith in ing mercie, is Faith; and faith is two reneedfull in two respects.

First, to beleeve Gods accep-Ccs tation

tation of the mercie shewed. For a godly Christian, that is not vaine glorious, hath so meane an opinion of his best workes, that hee finds need to flye to Gods promifes, and dares not truft upon his owne goodnesse. Now God hath promised to accept of that we doe, if there bee a willing minde: The will is accepted for the deede, 2 Cor. 8. 12.

Secondly, to beleeve the facceffe and reward from God, and that wee shall not lose by what is so expended. Though the perfons to whom we fhew mercy, should bee so ungratefull, that it were as bread cast on the waters: yet wee ought to beleeve, that our feede cast on the waters shall being us a plentifull harvest, Eccles. IT. I. And it is certaine, whatfoever the persons bee, yet what is given, is fowed. And if the Husbandman doe not thinke his come spoiled that hee casts upon his land, no more ought a ChriChristian to thinke that to be lost that is given to the poore. Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2 Cor. 9. 9, 10. and therefore our faith should make us get bags to put up the certaine treasure wee shall gaine by mercy from the Lord, Luke 12:33.

A fixt thing required in shewing mercy, is discretion; and discretion should shew it selfe,

First, by distributing our almes in the fictest course were can, having a principall respect to godly poore. He that sheweth mercy, ought to have a good eye, Proverbs 22.9.

Secondly, by observing our owne abilitie; so to ease others, that wee burden not our selves, 1 Cor. 9. 14, 15.

Thirdly, by taking heede, that wee spend not upon the rich by needlesse entertainments, what ought

6 Diferetion in 4. things. 7 Sympa-

ought to be bestowed upon the paore, Prov. 22. 16. Luke 14. 13.

Fourthly, by avoiding scandall, or giving offence, that none blame us in our aboundance, but providing shings honest in the sight of God and men, 2 Cor. 8. 20, 21. yet so as weendeavour in an holy life and discreete manner to provoke others by our zeale, 2 Cor. 9. 2.

A seventh thing required in shewing mercy, is Sympathie, Pity, a Fellow-feeling of the distresses of others, being like affectioned, and laying their miseries to heart, Heb. 13. 3. Col. 3. 12. Romanes 12. 16. Iob 30. 25. There should bee bowels in our mercy.

8 Sincerity in five things. The last thing is Sincerity. Now this finceritie should bee shewed divers wayes: As,

must be of goods wel gotten. For God hateth robbery, though it were for burnt offerings, Esa. 61.8.

2. In the manner: wee must shew

thoughts, or griefe of heart, Dent. 15.7, 8. to 12. and without hiding our selves from the poore, Enfay. 58.7. and without excuse to this off the doing of it, Prov. 24.

3. In the ends. That we doe not our workes to be seene of men, or to merit of God: but with an unfained desire to glorisse God, and make our profession to bee well spoken of, and shew the true love and pitie wee beare to the creature in distresse, Matth. 6. 2 Cor. 9. 19.

not forgetting to distribute, but still remembring the poore, Heb. 13.16. Galat. 2. soundly performing the mercy with constancie, which we have purposed, wi'd, or promised. It were an excellent order, if Christians would follow the Apostles rule, Every weeke, as God hath prospered them, to lay aside for the poore, I Cor.

16. 2.

16. 2. 2 Cor. 8. 11.

s In the kinds of mercy that we be ready to shew spiritual mercy, as well as corporal; and in corporal mercy to doe good all the wayes wee can, as well as one way: As by lending, protecting, releasing, visiting, and giving; & thus to the poore, to such as are fallen into decay, and to the strangers also as many Scriptures require.

#### CHAP. XXIV.

Rules that shew us how to carry our selves towards wicked men.

Hicherto of the Rules that Concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conversation towards wicked men may bee ordered by

thefe rules:

First, we must avoide all needlesse societie with them, and shunne their

their infectious fellowship, especially we must take heede of any speciall familiarity with them, of unequal yoaking our selves with them, by marriage, friendship, or leagues of amitie, Pfal. 1. 1. 1 Cor. 6. 17; Ephes. 5. 7, 11. Prov. 23. 20. & 4. 14, &c.

Secondly, when wee have occation to converse with them, we must study how to walke wifely towards them, fo as we may be fo farre from giving scandall, as, if it bee possible, wee may winne them to glorifie God and his truth in our profession. It requires much skill to order our felves aright in those things that are to be done in the presence of wicked men, or in fuch things as must come by report unto them. and their scanning. Now there are divers things of admirable use in our carriage to put them to filence, and to make them in their consciences, at least to think well of us : Such as are :

Needlesse fociety with them must be avoided.

Great wifdome required in conversing with them-

Divers things that affect the hearts even of the worst men, are: z A mortified life.

2. Mornification. A found care to reforme our wayes, and true hatred and griefe for our owne finnes, will cause many times, wicked wretches to fay of us, that wee are the people of the Lord, Elay 61. 3. 8. I fay, a found care of reformation; for to professe a mortified life, and yet in any thing to flew that we can live in any fault without repentance, this provokes them exceedingly to speake evill of the good way of God. Therefore the first care of a Christian, that would be rightly ordered towards wicked men, must be to live without offence, and to discover a true mortified minde, and an heart broken for finne.

2 Reverend fpeech of Religion, Secondly, to speake nith all reverence and feare, when wee intreat of matters of Religion, much amazeth the prophane conscience of a wicked man: whereas cursorie discourses of such grand mysteries, and emptie

and

and vaine janglings doe exceedingly occasion a confirmed wilfulnesse and prophannesse in such men, 1 Pet. 3. 16. and Prov. 24.26.

Thirdly, it is a most winning qualitie in all our carriage, to shew meeknesse of wisdome, to expresse a minde well governed, free from passions, and also from conceitednesse, frowardnesse, affectation, and the vaine shew of what wee have not in substance. For each of these have in them singular matter of irritation, and provoke wicked men to scorne, and hatred, and reviling.

Fourthly, there is an holy kind of Reservednesse, which may adorne the life of a Christian, in his carriage among wicked men: and this Reservednesse is to be

The wed.

I. In not trusting our selves too farre with them, not believing every word, not bearing our selves upon every shew of favour from them.

3. Meeknesse of wisdome,

4. Refervednesse in foure things. them. For as too much suspition of them breeds extreme alienation, if they perceive it; so credulitie is no safe way, Prov. 14. Iohn 2. 24.

2. By abstaining from judging of them that are without. It is a most intemperate zeale, that spends it selfe in the vaine and bootlesse censure of the estate of those that are without. Those censures have in them matter of provocation and nothing of edification. It were happy for some Christians, if they could with the Apostle, say often to their owns soules, What have I to doe to judge them that are without? I Cor. 5.12,13.

3. By studying to be quiet, and meddle with our owne businesse; casting about, how to cut off all occasions, by which we might be tangled with any discord or contention, or much businesse with them. It is a godly ambition to thirst after this quietnesse of life,

life, I Theff. 4. 11, 12.

4. By our silence in evill times; alwayes avoyding all such discourses, as might bring us into danger, without any calling for our own edification, or the edification of others. Many a man hath smarted sorely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himselfe, Amos 5. 13. David held his peace while the wicked were present, Pfal. 39.1.

formers, Prov. 9.7, 8 and 33.9.

6. In scasoning their words with salt, so as they discover no vanitie, lightnesse, vaine-glory, malice, or desire of revenge, or the like saults in their speeches.

7. In answering the foole, but not according to his folly, that is, not in such pride, passion, or reviling fashion as the soole objects in, Prov. 26.4,5.

8. In getting out of their com-

panie, when wee perceive not in them the words of wildome. If we see they grow once to bee perverse, outragious, or wilfull in any notorious offence of words or workes, we must get from amongst them.

Thus of the eight waies wherein we should shew reservednesse: they are of excellent use, if men would studie them, and practice

chem.

5. Mercy.

5. Mercie is amiable even in the eyes of wicked men: and mercifull Christians, that are full of good works, doe bring a great deale of honour to religion. It is true Religion and undefiled, to visit the fatherleffe and widowes, and to be unspotted of the world. A converfation that is unrebukeable, and full of mercie also, cannot but be very honourable: whereas Religion it felfe, when it is feated in the breasts of such Christians as have forgotten to shew mercie, and not studie how to oanie. be

be doing good to others, is exceedingly darkened in the glorie of it, and many times extremely ill spoken of. A true Christian should hold it a great disparagement, that any Papist or carnall man in the world (in equal somparison) should put them down for either the tendernesse, or the abundance of works of mercie, i Proce 1.12. Matth. 15. James 2.7.

6. When we have cause and a calling to speake for the truth, or to reprove finne, it is an excellent grace to bee undaunted. and free from fervile feares or flatterie. To give place to wicked men in Gods cause, or to feare their faces in the quarrell of Religion, or to thew a minde that would repent of wel doing, or that basely would stoupe fome way to honour ungodly persons for our owne ends, is so farre from gaining true favour with evill-minded men, that it makes

6.Vndauntednesse in a good cause.

makes them to feorne and hate us and Religion fo much the more: whereas a godly man, that is unmoveable, and refuseth to praise the wicked, or justifie the ungodly; and when he hath cause, will contend with them, as Solomons Phrase is, and not be like a tronbled fountaine, or a corrupt foring: hee may for the time receive ill words from the wicked, but his heart is afraid of him, and his conscience doth admire him, Pro-34, 25. and 28, 4, and 25, 26. I Cor. 16, 22.

7. Patience in afflicion.

7. The like advantage is brought to the conversation of a godly man, when he can shew like patience and firmness of mind in bearing all forts of afflictions and crosses. Patience in affliction, makes a great shew before a wicked man, that well knowes how unable he is so to carry himselfe, I Pet. 3. 14.

Lastly, to love our enemies, and shew it by our selves in forgiving

them.

them, or being ready heartily to please them, and to overcome their evill with goodnesse: To pray for them when they revile and persecute us , is a transcendent vertue; evill men themselves being Judges, Luk. 6.27.to 31. Pro. 20, 22.

## CHAP. XXV.

Rules that shew us how to carry our selves towards godly men.

Hus of our carriage towards the wicked. How we should carry our selves toward the godly, followeth to be confidered of.

The fumme of all is, that wee must malke in love. If wee can foundly discharge our dutie to the godly, in respect of loving them unfainedly, and heartily, and constantly, we performe all

that

that is required of us toward them. And this love to the godly is fo necessary, as that it is imposed upon us, as the onely commandement given by Christ, who in one word tels us the substance of our duties, Iohn 13: 34. Epb. 5.2. 1 Peter 2.7. 1 Cor. 16. 14.

Now the rules which in particular binde us to the good behaviour in respect of our love to the godly, concerne either the manifestation of our love to them; or the preservation of our love to

them.

We must shew our love to the

godly divers wayes:

First, by courtesse and kindnesse towards them, and that in a special manner, being affectioned towards them with a brotherly love and kindnesse. No brothern in nature should shew more kindnesse one to another, then Christians should, Eph. 4.32. Rom. 12.10.

Secondly,

Six wayes of manifesting our love to the godly. I By courtelie.

them.

Secondly, by receiving and entertaining them : we must receive one another, & not be barbarous one to another; and this with entirenesse of affection Negatively, it must be without grudging, I Pet. 4 9. Affirmatively, we must receive one another, as Christ received us into glory, that is, First, without respect of desert; we have done nothing to deferve heaven; yet Christ hath received us to glory: So, though the godly have not pleafured us any way greatly, yet because they are the children of God, we should make much of them, and ensertaine them gladly. Secondly, not thinking any thing too deare for them: Christ hath not envyed us the very glory of heaven, and therefore what can we doe to the brethren. that should answer the example of Christ ? Rom. 15.7.

Thirdly, by bearing their bur- 3. By beathens; for so we should fulfill the ring their burthens. Law of Christ, Galat. 6.2. There

are two forts of burthens presse the godly: One inward, such as are temptations, and their owne corruptions; the other outward. fuch as are afflictions of all forts. Now in both these, this rule holds: for when we fee a godly Christian mourne and lament his distrelle in respect of his infirmities, or temptations, we must beare his burthen, not by foothing him in his sinne, as if it were no finne, but by laying his griefe to our owne hearts, and firiying to comfort him with the promises of God. This is not to make our felves guiltie of their finnes, but to helpe them out of their griefe by confolation, out of their fin by direction. Note. that this is charged upon us, when sinne is a burthen to them, not before; for till then we are rather to reprove them, or admonish them: But then we are to take notice of this rule, when they confesse their sinnes, and

Note.

are weary of them, and forry for them. And thus also in their outward burthens we must beare them, by comforting them, and advising them, and helping them, and shewing our affection to them, as if it were our owne case, so farre as we have a calling, and

power to helpe them.

e

e

Fourthly, by considering one another, to provoke unto love, and good workes, Heb. 10.24. Note the dutie, and the manner how it is to be done. The dutie is, to stirre up others all we can, to the increase of love and abundance of all good workes: the manner is shewed two waies; First, we must provoke them to it, both by example, and by exhortation, and all good wayes, that might fire in them the defire of welldoing. Secondly, we must confider one another, we must study the estates of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply our

4. By provoking ni them to it good due ties.

our selves for the best advantage to helpe them forward. It is not enough to doe it occasionally, but we must meditate of it; and east about, how, where, and when we must yeeld this helpe, and incouragement, and furtherance.

faithfulnes in all their bufinesse.

Fifthly, By doing what soever we doe for the godly, heartily, and with all faithfulne fe, as if it were for our felves, or our owne brethren, or kindred in nature, not being flothfull in fervice; or fuch as difappoint the trust reposed in us: we should doe all things we undertake for them, with all fidelitie and care, 3 loh. 5. Rom. 12. 6,7,8,9,11. Yea we should care for their good and profit, as we would care for the good of the members of our owne body, for fuch are they to us in the myflicall body of Iefus Christ, as the former place to the Romanes sheweth.

6. By employing our Laftly, We should shew our love

gifts for their good.

love to the godly, by employing the gifts of our minde, as may be bef for their good : As every man bathreceived the gift, he must so minister the same, as good Stewards of the manifold grace of God. There are diversitie of gifts in the godly, as knowledge, utterance, prayer, and the like. Now these are given to profit mithall, I Pet. 4.16. I Cor. 12. As for example, The lips of the wife must disperse knowledge, Prov. 15.7. So when Christians meet together, as any have received a doctrine, or a Psalme, or an Interpretation: so must be minister it for the profit of others, I Cor. 14.36. and fo must we helpe one another by prayer, either absent, or present, 2 Cor. 1.11.

Dd 3 CHAP

## CHAP. XXVI.

How me bould preferve our love to the godly.

Thus of the rules that concerne the manifestation of our love to the godly; Now there are further divers things to be observed for the preservation of our love to them: and these may be cast into two heads: for, they are either such things as we must doe; or such things as we must avoyd.

The things that we must doe

to preferve love, are thefe :

First, we must strive to be like minded in matters of opinion; many discords or abatements of affection grow among Christians for their offences of opinion in divers things. It is true, difference of Indgement should not cause difference in affection: If we cannot be of one minde,

What we must do to preserve our love to the godly.

I. We must laboar to be of one judgement with them.

pence

minde, yet we should be of one heart : yet we fee the contrary, and therefore every Christian should make conscience of it, to be fo wary and fo humble in his opinions, especially in things doubtfull, or not fo necessary, as to take heed of admitting what might shew diffent from the godly; or if he must needs diffent, yet to be very wary how he discover it to the vexation or entanglement of others. Now because this is very hard to per-Swade Christians unto, marke how vehemently the Apostle speaks of it, Rom. 15.5,6. Non the God of patience and consolation grant you to be like minded, that ye may with one mouth and one mind glorifie God. We must learne of the Apollle to pray fervently for this, that our natures, and the natures of others; with whom we converse, may be fitted thereunto: and I Corinth. 1.10. the Apostle adjures them Dd 4 by

by the name of Iesus : I beseech you brethren, by the name of our Lord Iefus Christ, that ye all speake the same thing, and that there be no divisions amongst you, but that yee be perfectly joyned together in the Same minde , and in the same judgement. And in the Epistle to the Philippians, Chap. 2. verf. 1,2,3. he urgeth them with strange vehemency, to import the necessitie of this dutie: If, faith he, there be any consolation in Christ, or any fellowship of the Spirit, or any bowels of mercy, be like minded, bad ving the same love, being of one minde. And certainly, this earneanesse in requiring this dutie imports, that some perverse Christians will smoake one day for their prefumption, and way wardnesse, and pride of opinions.

a.We must follow peace. which may make for outward peaces, and to this end we must labour to shew all meckenesse in our carriage,

riage, and long-suffering in forbearing one another: and forgiving one another, Ephesians 4. 2,3,4.

3. We must strive to beare our affection to such a degree, as that it may be able to cover the insurmities of others: he must get a covering love, that will live constantly in the love of the godly: A love, that will cover a multipude of faults, I Pet. 4. 8. Prov. 10. IC.

4. We must confesse our faults one to another, Iames 5. 16. It doth exceedingly preserve love, if men, when they have offended, or wronged others, would quickly, and eafily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespasse onely, but when we have not wronged others, yet discreetly to complaine of the corruption of nature cleaves to us, and the infirmities which daily trouble us. This doth Dd 5

3.We must cover their weaknesse.

4.We must confesse our faules one to another.

#### Rules that order us

doth worke not onely compaffion, but great increase of affection in others towards us: For acknowledgement prevents their fecret loathing of us for fuch frailties if they should discerne them. And besides, it makes them the willinger to give us leave to reproove their faults. when they fee we are as willing to reproove our owne; besides the ease it brings to our owne hearts many times to make our moane to others, when our consciences are troubled.

screening vignitions

f men. when they bave ellend. wronged others,

one to an-

other.

# CHAP. XVII.

What we must avoyd, that our love may be preserved.

Thus what we must doe to preserve love; Now further that love may be preserved amongst the godly, these things following are to be avoyded.

first, switz in Law; A Christian must have many considerations of his cause, before it can be lawfull for him to goe to law with his brother. These kindes of contentions are most unnaturall amongst Christians; and prove not onely scandalous in respect of others, but extremely grievous and poysonous to themselves, I Cor. 6.1,4.

Secondly, Dissimulation: Our love must be without fainting, in deed, and in truth; not in shew, or in mords, Rom. 12.9. I. John'3.

18.

Thirdly,

Tenthings to be avoyded.

1. Suits in

a. Diffi-

3. Conceitednesse. Thirdly, Conceitednesse. This is a vice that extremely vexeth others, and alienateth affection: we must not be mise in our selves, but rather in londinesse of minde esteeme another better then our selves, and shew it both by making our selves equal to them of the lower sort, and by going before others in giving Honour and Praise, Rom. 12.10, 16. Phil. 2.3, 4. Pro. 12.15.

4. Rejoycing in iniquitie. Fourthly, Rejoycing in iniquity. Our love must be holy and pure, if we would have it preserved. It must have nothing in it that is unseemly, nor must it be an affection, that will take pleasure in the vices or faults of those with whom we coverse, I Cor. 13.5,6.

5. Worldlinesse and felfe-love. Fifthly, The minding of our own things: we must not study for our selves, and our owne ends onely in conversing, I Cor. 13.5. The meaning is not, that we should leave our callings and our houses, to spend the greatest part of our time in our neighbours hour

fes ;

linesse, and excessive cares about our businesse, and the things of this life, which hinders needfull societie with the godly: and secondly, he forbids selfe love in conversing, when men in all things ayme at their owne profit, or pleasure, or credit, and doe not as well seeke the good of others: we may minde our owne things, but not onely.

Sixthly, Ficklenesse and Vnconstancy: we must looke to it,
that brotherly love continue, Heb.
13.1. and to this end we must
looke to the levitie of our ownenatures, and strive to make good
by continuance, the affection we
have conceived and professed to
others. Some are of such unconstant dispositions, that they will
love vehemently for a sit, and
suddenly fall off without reason,
but not without singular shame
and blemishing of their reputations. For such tempers are hard-

6. Ficklenesse.

ly

ly fit for any societie. Now this must be repented of, and reformed.

7. Vainglory.

Seventhly, we must take heed of vaine-glory, and over eager defire of credit and estimation above others. For this is the cause of much unrest in our owne hearts, and of much interruption in brotherly love. And why wouldst thou be so highly effeemed of? Thou confiderest not the hard taske thou-layest upon thy selfe, to be ever carefull to answer that great praise, or estimation thou defirest: Nor markest thou, how thereby thou are made to offend against thy bro ther, by envying him, by backbiting, or other wayes of provocation: nor yet how little this commends thee to God, Gal: 5. 26.

8. Iudging.

Eighthly, take heed of judging thy brethren, not but that thou mayest say, that sinne is sinne, but looke to thy selfe in two things:

First,

First, that thou censure not thy brother about things indifferent, or doubtfull: such as ceremonies were and are. This is stally forbidden, Rom. 14.3, 13.

Secondly, that thy suspitions transport thee not to condemne thy brother for biddenthings, the things of darkenesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not judge, or censure, I Cor. 4. 5.

Ninthly, if there be any occafion of grievance, that love may be renewed, or preserved, looke to two things:

First, that thou render not reviling for reviling, 1 Pet. 3.9.

Secondly, that thou grudge not against thy brother, or by whispering deprave his actions, or back-bite him, or complaine against him to his disgrace, in things where the right is not apparently discovered, Iam. 5.9.

Laftly, if thou wouldest pre-

9. Evill words and complaining. to. Forfake not their affembly. ferve thy selfe in the love of the godly, then thou must take heed of forsaking the assembling together of the Saints: Thou must preserve all wayes of exercising the Communion of Saints, and hold fellowship with them in Gods House, and in your ownedwelling: Prophanenesse must not draw thee from the Temple: nor worldlinesse from societie, and loving, and prositable conversation with thy godly friends and acquaintance, Heb. 10.25.

### CHAP. XXVIII.

How we must carry our selves towards such as are false.

HItherto of such rules of conversation, as direct us in our sarriage towards the godly, considered in generall. Now there are other rules which concerne onely onely some of the godly:namely,

- I. Such as are falne.
- 2. Such as are weake.
- 2. Such as are strong.

4. Such as are especially knic

unto us in friendship.

For the first, those that are falne, are either falne from God, or falne from thee. Such as are falne from God, are either falne groffely and of habit, or by infirmitie and suddenly.

Those that are falne groffely, are either guiltie of foule vices, or elfe of extreme omiffions, fuch as that which the Apostle instanceth in, of idlenesse, and the generall neglect of their callings.

Now towards both thefe, thou

must be thus ordered.

First, warne them in the beginning, and reprove them fharp-

ly, 1 Theff. 5. 14.

Secondly, if they mend not, avoyd them, withdraw thy felfe from them, converse not familiarly with them, let them not be

How we must carry our felves towards fuch as are falne from God.

the companions of thy life, I Cor.

5.11. 2 The [ .3.6, 14.

Thirdly, if they repent, forgive them, and comfort them, lest they be swallowed up of griefe, 2 Cor.

2. 7, 8.

Now if they be falne by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, fave them with feare, pulling them out of the fire, Jude 23. but if not, then restore such a one with the spirit of meekenesse, comfore him, deale gently with him, Gal.6.1.

Thus of thy carriage to fuch

as are falme from God.

As for those that are falme from thee, by trespassing against thee, thou must observe these rules of carriage towards them.

First, in slighter wrongs doe all things without reasonings or murmurings: either speake not of it, or fo, as thou flew no repining or vexation about it, Pfal. 2.14.

Secondly, in great wrongs, thou

How we must carry our felves towards fuch as trefpaffe against us.

thou must doe two things:

First, observe the method of our Saviour Christ: when the trespasse is fearet, goe and tell him of it betweene thee and him: If he mend not, then take two or three other discreet godly persons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it : either seeke a publike sentence upon him from authoritie, or acquaint rhe godly generally with it. And if these courses will not amend him, then abandon his focietie, as if he were an Heathen or a Publican, Matth. 18. 15.

Secondly, if by any of these courses he repent, forgive him; yea, and that as often as he saith, it repenteth him, if he should doe thee many injuries, Luke 17.
3,4.

CHAP.

## CHAP. XXIX.

How we must carry our selves towards the weake Christian, &

How we must carry our selves towards weake Christians.

Thus of thy carriage toward them that are falne.

Towards weake Christians we

must be thus ordered:

First, we must take heed, that we intangle them not with doubt-full desputations in matters of ceremonies, or things indifferent, Rom. 14. 1.

Secondly, we must get the skill to beare with their meaknesses and meere frailties. Rom. 15. 1.

Thirdly, we must be wonderfull carefull that we doe not offend them, or cast any stumbling blocks in their way, Matth. 18. 1 Cor. 10. 32.

Fourthly, we must encourage them, and comfort them, and support them all we can, 1 Thess. 5.14.

Fifthly,

Fifthly, in things indifferent, we must not thinke it much to crosse our selves to please them, and to suffer a little bondage on the restraint of our libertie, rather then vexe them, especially for the furtherance of their soules in the meanes of their salvation, we should become all things to all men, Gal. 5.13. I Cor. 9.20,21, 22.

3. Towards ftrong Christians, we must be thus ordered:

I. First, we must acknowledge

fach, I Cor. 16.18.

2. We should set them and their practice before us, as patterns and examples of imitation, Phil. 3.17. 1 Thess. 1.7.

3. We should submit our selves to such, to let them advise us, and admonish us, and withall should submit our judgements in things doubtfull to theirs, I Cor. 16.16. I Pet. 5.5.

4. Towards thy friend, thou must be thus ordered:

I. Never | friend,

How we must carry our selves towards the strong.

How we must carry our selves towards our special friend. mult car

Sw.wolf

mod; thou

I. Never Intens.

#### Rules that concerne

- 1. Never for sake bim, Prov. 27.
- 2. Give him heartie counsell, Prov. 27.9.
- 3. Be friendly to him, Prov. 8. ult.
- 4. Communicate thy secrets to him, 10h. 15. 15.
  - 5. Love him with a pecial love.
- 1. As thine owne foule, Deut.
- even in adversitie, Prov. 17.17.
- 3. It must be sincere love, that looketh not for gifts or rewards, Prov. 19.6.
- 4. It must be such a love as will reach to his posteritie also, if need be, 2 Chron. 20.7.

admonificant and with all finald fidening functions in delags doubtful to theirs, a Cor. 16.16.

CHAP.

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## CHAP. XXX.

Rules that concerne our selves, and so first in our generall calling.

Hitherto of the rules of order in respect of God, or our neighbours; Now follow the rules that concerne our selves. And these are of two sortes. For they are either such as order us at all times, or such as order us in the times of affliction.

The first fort concerne either our generall, or private calling.

The rules that concerne our generall calling, as in this place they are to be considered of, concerne either, 1. our Faith, 2. or our repentance, 3. or our hope.

Faith (supposing the Christian to be informed in the things contained in the former Treatises) are onely these two.

Firit,

How we must carry our selves in our generall calling.

1. In matters of faith.

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First, thou must be expert in the Catalogue of Tromises, that concerne infirmities, mentioned in the third Treatife. For those will preserve thy faith in Gods favour, against the daily experience of frailtie and infirmitie in thy selfe. For thou maist by them fee, that thou haft no reason to doubt of the continuance of Gods love to thee, onely because of thy many weaknesses. For in those promises, he hath and doth declare, how graciously he is inclined to his fervants, and passeth by their frailtie, and accepteth their defires and endeavours, &c. This rule will prove a maine support of the contentment of thy life: and therefore let not Satan make thee either defpife, or neglect it.

Secondly, thou shalt doe well to establish thy judgement particularly in the doctrine of the Principles, expressed in the fifth Treatise; and by found learning of them settle thy felf, so as thouse he no more carried about with the winde of any contrary dollrine. It should be the labour and care of all good Christians to keepe the patterne of wholesome words, 2 Tim. 1.13.

Concerning thy repentance, as now it is to be urged upon thee after thy assurance, one rule is of fingular use, and that concernes the Catalogue of present finnes. By the directions in the first Treatise, I suppose thou hast delivered thy selfe from the bodie of finnes, so as the most of those evils mentioned in the first and great Catalogue, are shaken off, never to be committed againe, and so thou haft no more to doe about them, but give God thanks for thy deliverance from them through Iesus Christ. Now because after thy first repentance there will remaine some corruptions, which as yet are not rooted out; thy course for thy whole life.

2. About thy repentance.

life, for these remainders of sin, would bee this: Make thee a Catalogue of thy present sins, even of fuch evils as thou findest thy selfe yet daily prone unto. Examine thy felfe seriously to this end: it may bee thou wilt finde 6. or 8. or 10. or more, or fewer evils, which yet hang upon thy nature and life. Thy course for the use of this Catalogue may bee this; I suppose thou art instructed so farre, as to know the profit of daily calling upon God: Now whereas in prayer thou dost, or oughtest to make confession of thy finnes, in stead of a more generall confession, use still thy Catalogue, that is, labour every day to judge thy felfe diffinctly for those sinnes that doe presently annoy thee : Hold on this courfe constantly, till thou hast gotten power against all, or any of them, and as thou findest vertue against any of them, foe alter thy Catalogue, giving thankes for the finnes

finnes thou getteft head againft, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will eafily carry thy speciall present faults. Besides. this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those finnes, and thou maiest once a yeere, or once a quarter, or before every communion, examine thy selfe anew, and amend thy Catalogue, by putting in any corruption which thou discoverest then, or at any time, to arise anew in thee, and putting out fuch evils as by prayer thou haft gotten victory against. Thus mayest thou see the estate of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Befides, this course of daily judging thy felfe, keepes thee out of the danger of any wrath of God.

Concerning thy hope, there thy hope. Ee 2

are foure things for thee to doe.

First, pray constantly and earnessly, for the knowledge of the great glorie is provided for thee. Thou must forme the admiration of heaven in thee, by prayer: for naturally it is not in us, Ephes. I. 18, &c.

Secondly, thou must use all di ligence to perfect the assurance of heaven, when thou diest, Heb. 6.

12. 1 Pet. 1.13.

Thirdly, thou must strive to accustome thy thoughts to the daily contemplation of heaven, that thy conversation may be in heaven,

Phil. 3. 20.

Fourthly, thou must strive to direct thy heart, and enable thy selfe to the expectation of the caming of lesus Christ; thou must labour for that skill distinctly, to be able to maits for the caming of lesus Christ; and to shew that thou though his appearing, I Thess. 1. 10. and 2 Thess. 3.5. Gal. 5.5.2 Tim 4.8.

CHAP.

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#### CHAP. XXXI.

Rules that order us in our particular calling.

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1.

Thus of the rules that concerne thy generall calling: In thy particular calling there are seven things to be avoided.

The first is fithfulnesse , and thou are guilty of this sinne, both when thou doest not the labours of the calling, and when thou observest not the reasons, and opportunities of thy calling, Prov. 10. 4,5, And that thou mayest be free from this sinne, thou must avoid together with it the occafions of it; and fo thou must avoid, 1. The love of flrep, Prov. 20. 13. 2. Good fellowship, and haunting of Alehouses, and Tavernes, and keeping companie with dissolute persons, Prov. 21.17.3. Wandring from thine owne house, even that unnecessary going from house to house, though it be not to places of ill fame. Fourthly, thou must take heed of pertinacious E e 3 enter7. Things to be avoided in our particular calling. entertainment of doubts and objections about thy callings: thou shouldst be afraid of excuses for idlenesse, especially to be so self-willed, as to be glad of any thing may seeme to patronize thy stothfullnes, Prov. 20. 4 & 15. 19. & 26. 16. And therefore to conclude this rule, when thou art about thy calling, what thou dost doe with all thy power, Ecc. 9.10. & rest not in words or pratting. He is not diligent, that brags much of what worke he can or will doe, but hee that doth it indeed, Prov. 14. 23.

2Vnfaithfulnesse. • The fecond fin to bee avoyded in thy particular calling, is unfaithfulnesse, Prov. 20.6. & so thou must take heed of breach of thy promise in thy dealings with men, Psal. 15.4. and also thou must take heed of all deceitful courses, all wayes of fraud and coozenage. It is an hatefull thing in men, when they are such as cannot be trusted, either because they make not conscience of keeping their words,

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or because they will use so much cunning and deceit, and dissimulation and lying in their dealings.

The third sinne to be avoided, is Precipitation, hastinesse, and unadvised rashnesse, rising out of the levity of mens minds, or their wilfulnesse. Providence and wise diligence is wonderfull requisite unto a right ordering of our selves in our callings, Prov. 21.5.

The fourth finne to bee avoyded, is Passion, or perturbation: and that hath in it both uncheerfulneffe and unquierneffe. Vnebeerfullnesse, when men are not content with their callings, or gifts, or estates, I Cor. 7. 17. Vaquietnelle, when men are froward, and carry themselves peevishly, or cholerickly with those that are about them. This sinne of frowardnesse is vehemently cenfured and condemned in Scripture, Prov. 11. 29. Pfal. 37.8, Pro. 16. 32. & 19. 11. &25.28. whereas God requires a quiet, conten-Ee4 ted

3. Rafhnes

4. Paffions

5. The temptations of thy calling. ted and merry heart, Prov. 17.22. Ecclef. 9.7.8.

The fifth thing to be avoided and shunned, is the Temptations of thy calling, every calling in the world is affaulted with certaine temptations, and they are usually of two forts: For first, in all callings there are certaine unlawfull courses held for gaine by wicked men, which we call the fins of fuch a calling. These unjust courfes thou must learne to avoid and abhorre, and so exercise thy calling, as thou fhun those finfull courfes used by wicked men in that calling. Secondly, every calling is affaulted with croffes and afflictions: now in these afflictions the devill is went to tender ill counfell, to perswade to sinne, or the use of unlawfull meanes, or cther finnes of distrust in God : all thefe thou must avoid.

Sixthly, thou must take heed of worldlines, or setting thy heart upon those earthly things thou

art

art to deale with in thy calling. Thou must ever be ready to confesse, and shew it by thy practice, that thou accountest thy selfe to be but a stranger and pilgrime in this world, Heb. 11.13. and if riches increase, thou must look to it, that thou set not thy heart upon them, Pfal, 62.10. Thou must use the world, but not love the world, I Ion. 2.15. Thou maist and oughtest to be carefull to doe the duties of thy calling; but thou must in nothing be carefull about the fuccesse, but submit thy selfe in all things to God, Matth. 6. 1 Cer. 7.32. Thou must behave thy felfe like a weaned shild, Psat. 131. 1,2. Take heed of eating too much hony, Prov. 25.16.and 27.1,2

The feventh, and last thing thou must avoid, is profanenesse, which is to use the workes of thy calling without exercising thy selfe in the Word of God, and dayly prayer for Gods blessing upon thy labours, and the creatures

7. Profannesse. Ecclef. 9.7,8.

The fifth thing to be avoided

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The seventh, and last thing thou must avoid, is profanenesse, which is to use the workes of thy calling without exercising thy selfe in the Word of God, and dayly prayer for Gods blessing upon thy labours, and the crea-

tures

7. Profan-

tures thou art to use, Psal. 90. I Tim. 4. 3.4. Gen. 24. 11, 12, 16, 27.

CHAP. XXXII.

How we should carry our selves in the time of affliction.

Thus of the Rules of carriage which concerne thy selfe at all times: Now follow the Rules that shew thee how to behave our selves in time of affliction and adversity. When thou art in affliction, thou must consider what thou must avoid, and what thou must doe.

8. Things to be avoided. 1. Diffembling.

How we

must casry our selves

in afflici-

on.

omg.

2. Shame.

Thou must avoid eight things. First, Dissembling: Make not thy selfe poore, when thou art rich: nor sicke, when thou art well, Prov. 13.7.

Secondly, Shame: Be not ashamed of that condition God brings thee into: beare thy crosses with spiritual magnanimity: account not thy selfe dishonoured by Gods hands, who doth all for the best, 1. Pet. 4. 16.

Thirdly,

Thirdly, Impatience: grieve not at Gods works: forrow not after the world: Fret not at God or man; Refuse not Gods chastening, but with patience beare what is laid upon thee: It is the Lord, let him doe whatsoever hee will with thee, Prov. 3. 11.

Fourthly, Fainting, or discouragement of heart: Live by faith: call not Gods love into question: keepe thee in the good way, Prov.

24. 10.

Fiftly, Trust not upon carnall freinds; Relye not upon man, but upon God: Trust not in the arme

of fleft, Prou. 27. 10.

Sixthly, Too much carefulnesse for the meanes how to get out of affliction: Commit the way to God, and put thy trust in him; use all lawfull meanes, but distresse not thy heart with bootlesse cares: Cast thy care upon God, for hee careth for thee, Phil. 4. 6. I Pet. 5.7.

Seventhly, Sudden feares. Be not so amazed with the first ty-dings,

3. Impati-

4.Discouragement,

5. Trust not in carnall friends.

6 Perplexed cares.

7. Sudden

dings, or beginnings of any affliction, discover not such want of faith, as to be guilty of those violent passions of feare; Gods love is unchangeable; and though heaven and earth should goe together, yet God will be with thee: Hee will not leave thee, nor for fake thee, Prov. 3.25.

8. Carelefneffe of thy wayes.

Eighthly and lastly carelefneffe of thy wayes. Be not secure in finning, but let thy crosses melt off some of thy drosse, and draw thee neare to God: Goe not on boldly to finne without regard: if the Lord have any quarrell against thee, humble thy selfe, and depa t from iniquitie, Prov. 14.16.

The things then thou must do on the contrary fide, are thefe: When thou art in affliction, thou

must doe these things:

FirA, thou must pray, and call upon the name of the Lord; as these expresse Scriptures require, Iames 5.13. Pfal.50.15. I Cor. 4. 12,13.

Secondly,

9. Things to be done in the time of afflicion.

Secondly, thou must beare thy croffes with patience, and contentation, Iam. 1.4. I Pet. 3.15. Efa. 5. Phil. 4.5,6.2 Cor. 8.8. Prov. 1 2.9.

Thirdly, thou must labour for Wisdome, to know how to carrie thy felfe discreetly, and to use all good meanes for thy delive-

rance, Iam.1.5.

Fourthly, thou must be fure to shew thy trust in God, and cast thy burthen on the Lord, Iam, 5. 7. 8. Nahum. 1. 7. Pfal. 27. ult. and 37. 7. and 55. 22.

First, thou must shew thy obedience to God, and that thou doft.

I. If thou submit thy selfe to Gods will, Heb. 5.8.

2. If thou judge thy felfe, and acknowledge thy finnes to God, Hof. 5. ult. lob 3 6.8,9.

3. If thou be constant in the good wayes of godline fe, Plal. 37.34.

4. If thou learne more righteoulneffe, and art made by thy croffes to doe holy duties with better affections, Esay 26.10.

FINIS.



## AN ADUERTISEMENT TO THE READER.

Religious Reader, be pleased to take notice of the purpose and intention of the reverend Anthor of these Treatises, which he hath more sully expressed in the beginning of this Booke, and in the sixt page directeth to the use of his Treatise of the Principles of Religion; a worke well approved, and acceptable with good men: Which Booke should in order follow next after the Rules of a holy Life; But the Authors purpose hath been bitherto disappointed, by reason the right of Printing these Treatises did belong to several men. Which inconvenience is now provided for: all the whole sixe Treatises being to be had entire in one Volume, if whou bee not wanting to thy selfe.

Thine in the Lord, Adoniram Bifield.

# PRINCIPLES,

OR

# THE PATERNE OF wholesome Words:

Containing a Collection of fuch
Truths as are of necessity to be beleeved unto Salvation, separated
out of the body of all
THEOLOGIE,

Made evident by infallible and plaine proofes of Scripture:

And withall,

The severall uses such Principles should be put to, are aboundantly shewed.

A project much defired, and of lingular use for all sorts of Christians.

By N. BIFIELD, late Preacher of Gods Word at Isleworth in MIDDLESEX.

The eleaventh Edition, corrected and amended.

LONDON,

Printed by Iohn Legatt, 1640.



This is the Title of the Treatise mentioned in the Advertisement: the Treatise it selfe ought to follow in this place.



### THE

# CVREOF THE FEARE OF DEATH.

Shewing the course Christians may take, to be delivered from those Feares about Death, which are found in the hearts of the most.

A Treatise of singular use

By N. BIFIELD, late Preacher of Gods Word at Islemonth in MIDDLESEX.

Heb. 2. verf. 15

He dy'd, that he night deliver them, who through the the feare of death, were all their life time subject to londage.

LONDON, Printed by Iohn Legatt. yea, and more boly too, when the feare of death is removed. And the rather was I incited hereunto, because I have observed some defect about this Point, in the most that have written about Death. I am not ignorant of the consure which many may give of this project, as accounting it an impossible thing to bee effected: but my trust is, that godly and discreete Christians will restraine censure, when they have throughly viewed my reasons.

My unfained desire to doe service unto Gods Church, in relieving such Christians herein, as are not surnished with better helpes, hath imboldned mee to offer this Treatise also to the publicke view. I have presumed in your Honors absence to thrust forth this Treatise under the protedion of your Honors name: and withall, I desire heartly to testifie my thankfulnesse for the many favours shewed unto me & mine, while

while your Honor was pleased to be my hearer. I should also much rejoyce, if my testimony (concerning the singular graces God hath bestowed upon you, and the many good workes in which you have abounded in the places of your abode) might adde any thing either unto your Honors prayses in the Churches of Christ, or unto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ.

I have not made choyse of your Honor in this Dedication, for any speciall sitnesse in this Treatise for your Honors condition, in respect of your age, or absence in a place so farre remote; for my earnest trust is, that God will adde yet many yeeres to your happy life on earth: and besides, I have had heretofore occasion to know how little you were afraid to dye, when the Lord did seeme to summon you by sickness.

That

That GOD, which hath ennobled your heart with heavenly gifts, and fo made you an inftrument of fo much good and contentment unto that most excellent Princesse with whom you now live; and towards whom, you have shewed so much faithfull observance, and dearenesse of affection, and carefullnesse of attendance: even the Father of mercy and God of all consolations. enerease in you all spirituall blesfings, and multiply the joy of your heart, and make you still to grow in acceptation, and all welldoing.

Humbly craving pardon for my boldnesse herein, I commit your Honor to God, and to the Word of his Grace, which will build you up to eternall life: resting

Your Honors in all bumble observance.

N. BIFIELD.

Isleworth, July 14. 1618.

# The chiefe Contents of this Booke.

THE drift is, to show how wee may be freed from the feare of Death. pag. 635.

First, it is proved by eight apparent Arguments, that it may be attained to. pag. 655. to 660.

Secondly, it is showed by sisteene Considerations, how shamefull and uncomely a thing it is for a Christian to be afraid to dye, pag. 660.

to 670.

Thirdly, the way how this feare may be removed, is shewed: where may be noted,

An exhartation to regard the directions. p. 670. 671.

Two wayes of Cure: the one, by Meditation, the other, by Practice. p. 671.

I. The Contemplations either serve to make us to like Death, or else to bee lesse in love with life,

p. 672. Seventeene

Seventeene Priviledges of a Christian in death. pag. 670. to 685.

The contemplations that shew us the misery of life, are of two sorts: for either they shew us the miseries of the life of nature; or elfe the miseries that doe unavoydably accompany the very life of grace. p. 685.

The miseries of the life of nature, from p. 685 to 693.

The miseries of a god'y mans life are two-fold: which appeare both in the things he wants, and in the things he bath while he lives. pag.

693. Oc.

Sixe things which every godly man wants while he lives. p. 694. 10 698.

What should make a godly man weary of life, in respect of God,

pag. 698. to 704. And what in respect of evill angels. p. 704. 6.c.

And what in respect of the World. p. 706. 6.c.

And

And what in respect of himselfe.

Eight aggravations of Gods corrections in this life. p. 702.

Eight apparent miseries from the world.

Fifteene manifest defects and blemisses in the greatest seeming selicities of the world, p.712-to 721.

Many aggravations of our miseries in respect of corruption of nature in this life. p.721.6.c.

The remainders of the first punishments yet upon us. p. 725.

The removall of the Objections men make about death, from whence their feare ariseth, and these Objections are answered.

p.727.

1. About the paine of dying, where are ten answers. p. 721.6c.

die in death. p. 733-

3. About the desire to live longer yet. p. 736.

4. About the pretence of desire to live long to doe good. p. 740.

5. About casting away of ones

f felfe.

## The Contents.

selfe.		parting w	P-47	72.
6.	About	parting a	rith frien	ds.
Ama i	io Con	arting wi	7.745.0	rc.
7:	About p	arting wi	th wife i	end
childre	7	leaving t	p.74	17.
8.	About	leaving t	se picaju	res
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# CVRE OF THE FEARE OF DEATH.

CHAP. J.

Shewing the Scope and parts of this Treatife.

That which I intend in this Treatife, is to shew how a godly man might order himselfe against the seare of Death; or what course he should take to live so, as not to be afraid to die. This is a main point, and exceeding necessary. Life is throughly sweet, when death is not seared: A mans heart is then like Mount Sion, that cannot be moved. He can seare no enemie, that doth

The drift of the whole Treatife.

The profit following these directions. not feare death. As death is the last enemie, so it works the longest and last feares: and to die happily, is to die willingly. The maine work of preparation is essected, when our hearts are perswaded to be willing to die.

The parts of [the treatife.

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ollowing thefe di Now in the explication of this point, I would distinctly handle

three things.

First, I will prove, that to live without feare of death, is a thing may be obtained; one may be delivered from it as certainly, as a fick man may be cured of an ordinary disease.

Secondly, I will show, how uncomely a thing it is for a Christian to be assaid of death: that so wee may be stirred up the more to seek the cure for this disease.

Thirdly, I will shew, by what meanes wee may be delivered from the feare of death, if we use them. Of the two first more briefly, and of the last at large.

CHAP.

### CHAP. II.

Proving, that we may be cured of the feare of Death.

Por the first: That the feare of death may be removed: and that we may attaine to that resolution, to be willing to die without lothnesse, is apparent

divers waves.

First, it is evident, Christ died to deliver ms, not onely from the burt of death, and from the devill, as the executioner : but alfofrom the feare of death too. Now Christ may attaine to the end of his death, unlesse we will denie the vertue of Christ, and his death, and think that, notwithstanding, it cannot be obtained. Heb. 2. 14,15. And the more apparent in this, because in that place he shews, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect, if they will use the means!

Ff 3 For

Eight arguments to prove we may be helped against the feare of death.

Christ died to this end.

For as our fins will not be mortified, though there be power in the death of Christ to kill them, unlesse we use the meanes to extract this vertue out of the death of Christ, so is it true, that the feare of death may be in some of Gods elect : but it is not because Christ cannot deliver them; but because they are sluggish, and will not take the course to bee rid of those feares. The Physician is able to cure them, and usually doth cure the same disease; but they will not take his Rcceipts.

2. It was intended in our regeneration. Secondly, the Apostle intreating of the desire of death, saith, That God hath wrought we unto the selfe same thing, a Cor. 5. 5. We are againe created of God, that wee might in our selves aspire unto immortality; and are set in such an estate, as if wee answered the end of his workemanship, we should never be well, till we be possessed of the happinesse

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in another world : which hee shewes in those words of being absent from the bodie, and present with the Lord, verse 8.

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Thirdly, the prophefies have runne on this point. For it was long fince fore-told, that Chriflians knowing the victorie of Christ over de th, should be so farre from fearing death, that they should tread upon him, and infult over him: O death, where is thy fing? G.c. Efay 15. 8. Hofea 13. 14. 2 Corinthians 15. 54.

Fourthly, it is a condition that Christ puts in , when he first admits Disciples, that they must denie their owne lives: and not onely be content to take up their crosse in other things, but their lives must not be deare unto them, when he calls for it, Luke die and cobe with Chy 14. 26.

Fifthly, We are taught in the Lords Prayer, to pray; That Gods kingdome may come : And by this Ff 4 king-

2. This cure hath been foretold.

4 We were boud to it when we were admitted to be Christs and Disciples,

5. It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glorie, as well as the kingdome of Grace. Now, in that wee are taught to pray for the kingdome, it shewes, wee should desire it, and that by prayer we should be more and more heated in our desires.

Lively hope doth include it.

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Sixthly, wee are borne againe to a lively hope of our inheritance. Now if we be afraid of the time of our translation thither, how doe we hope for it after a lively manner? A defire of going to heaven is a part of that Seed cast into our hearts in our regeneration, I Pet. 1.3,4.

Examples of fuch as have attained to it.

Bistyas

the Lords Prayer. Seventhly, we have the example of divers men in particular, who have defired to die, and were out of feare in that respect: Gen. 49:18. Iacob waited for Gods salvation: and Paul resolves, that to die, and to be with Christ, is best of all for bins: P bil. 1.21,23. yea, in Romans 7, 24. hee is vehement; G wretched man that I am, who shall

Ball deliver mee from this bady of Death ? Simeon prayes God to let him dye, Luke 2,29. And the Prophet in the name of the godly, faid long before Christ : O that the Salvation of Israel were come out of Sion! Plalme 14.7. And we have the example of the Martyrs in all ages, that accounted it a fingular glory to die : And in 2 Ccrinth. 5. 2, 7. the godly are faid, to fight for it; that they might be absent from his body, and present with the Lord; and so doe the first fruits of the boly Choft, those eminent Christians mentioned, Rom. 8.

Lastly, not onely some particular godly men have attained to this, but the whole Church is brought in, in the 12. Chapter of Revelation, praying for the comming of Christ, and desiring too, that hee would come quickly: And 2 Timothy 4. 8. The love of the appearing of Christ, is the Ffs Peri-

8. The whole Church t ught to feeke.

Fifteene Reations

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## Periphrasis of the childe of God.

Thus of the first point

CHAP. III.

Shewing how uncomely it is to feare Death.

For the second, how uncomely a thing it is in Christians to feare death, may appeare many wais.

Fifteene Reasons why it is an uncomly thing to be afraid to dye. I Wee shame our religion.

I. By the feare of death wee shame our Religion; while wee professe it in our words, wee deny it in our workes. Let Papiss tremble at death, who are taught, that noe man ordinarily can be sure he shall goe to heaven when he dies. But for us, that professe the knowledge of salvation, to bee assonished at the passage to it, shewes (at least) a great weaknesse of saith, and doth outwardly give occasion of disgrace to our

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our Religion.

By that which went before, wee may fee how uncomely
it is to bee afraid of death: For
thereby wee disable the death of
Christ: wee frustrate the end of
Gods workemanship: wee stop
the execution of the Propheses:
we renounce our first agreement
with Christ: wee mocke God in
praying that his kingdome may
come: wee obscure the evidence
of our owne regeneration; and
wee transgresse against the
example of the godly in all ages.

3. Many of the Pagans greatly settled their hearts against the feare of death by this very reason: because there was no being after death; and therefore they could no more feele misery then, then before they were borne. And shall wee Christians, that heare every day of the glorious salvation wee have by Christ, bee more fearefull then they were?

3 We are worfe then fome Pagans. The Cure of

4 Wicked men dye unwillingly. Let them feare death that know not a better life.

Shall webe like wicked men? Their death is competted hall ours bee for too ! They by their good wils, would not lole their bedies in this life, nor have their bodies in the next life: but fince God hath made us unlike them in the istues of death, shall wee make our felves like them in the lochnesse to dve ? Let Felix trembleat the doctrine of death and judgement, Acts 24, 25. but let all the godly held up their beads, because the day of their redemption draweth nigh, Marthew 24. &c.

5. Death is but a shadow. dow? The separation of the soule fro God, that is death, if we speake exactly: but the separation of the soule from the body, is but the shadow of death. When see we men trembling for feare of spiritual death, which is called the First Death? and yet this

5. Wee make our

felves like

is farre more woefull then that wee call the bodily death. But as if the death of the body were nothing, the Scriptuare cals damnation, The fecond death, never putting the other into the number, card binger to almost and to

6. This feare is called a bondage here in this text : And shall wee voluntarily make our felves vaffals? Or fhall we be like flaves that dare not come in our Mafters

fight ?

7. If we love long life, why are wee not much more in love with eternall life, where the duration is longer, and the estate happier? Are wee not extreamely infatuated, that when God will doe better for us then wee desire, yet wee will be afraid of him?

8. Shall wee bee worfe then children, or mad men? Neither of them feare death; and shall fimplicity, or Ideotifme, doe more with them, then rea-

6. It is a bondage to feare.

7. If wee love this life, why not eternal life ?

8. Are wee worfe then children & mad men ?

fon

9. Wee make our felves like the Ifraelites, or rather more abfurd then they. fon or Religion can doe with

Do not all that reads the storie of the Israelites (in their passion desiring to bee againe in Egypt, and violently murmuring at the promise of going into the Land of Canaan ) condemne them of vile ingratitule to God, and folly in respect of themfelves? For what was it for them to live in Egypt, but to ferve cruell Taske-masters about bricke and clay? And was not Canaan the place of their reft, and a Land that floweth with milke and honey? Even such is the condition of all that wish life, and are afraid to dye. What is this world but Egypt, and what is it to live in this world, but to ferve about bricke and clay? Yea, the Church. that is separate from the world, can find it no better then a bar ren wildernesse. And what is Heaven, but a spirituall Canaan? And what can death bee more, then : then to passe over lordan; and victorioully ouercomming all enemies to bee possessed of a place of matchleffe reft; of more pleafures then Milke or Hony can fhadow out ?

10 Adam might have had 10. Is not more reason to feare Death, that dinary? never faw a man die an ordinary death; but for us to bee affrighted with death; that fee thousands die at our right hand, and tenne thousand at our left, & that daily, is an inexcusable distemper. The gate of Death is continually open; and wee fee a prease of people, that dayly throng into

II When Mofes had cast downe his R'od, it turned into a Serpent; and the Text, noting Mofes weaknesse, faith ; Hee fled fromit: But the Lord commanded him to take it by the Taile; and behold, it becam: a Rod againe: Even so death at the first fight is terrible, like a new made Ser-

death or-

14 The example of Moles.

Serpent, and the godly themfelves, through inconsideration. flye from it : but if at Gods commandement, without feare they would lay hold upon this feeming Serpent, it will be turned into a red againe; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that ever at any time after Mofes had any feare of this Serpent, when hee had once knowne the experience of it. And have wee often, by the eyes of faith, seene the experience of this great worke of God, and shall wee still be running away ?

12. The example of al creatures.

12. It is said, Rom. 8. 12. that all creatures groane, wayting for the libertie of the somes of God: and shall wee bee worse then bruit beasts? Doth the whole frame of nature, as it were, call for this time of change; and shall man be so stupid, or carried with such seaselesse feares, as to shunne

his;

his owne felicitie?

13. Confider whether it be more commodious for us, that Death come to us, or that we go to death. For one thing is certaine; it is vaine to shunne that which cannot be avoided. For it is appointed unto all men once to die, Heb. 9. 27. What man is be that liveth, and shall not see death? Pfal. 89.48. Death is the way of all flest, Iosh. 24. Now this being granted, let us confider of it: Death is like an armed man, with whom we must once fight. Now if we be advised, and will goe to Death; we must get on our armour beforehand, and fo the encounter will be without danger tous, because the meapons of our warfare are mighty chroneh God, and we are affured of victorie through less Christ. On the of ther fide to tarrie till Death come unto us, is as if a man that knowes he must fight with a fore adversary, would through sothfulneffe F3. It is better we goe to death then that death should come to

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fulnesse goe up and downe unarmed, till he fall into the hands of his enemy, and must then fight with him at such disadvantage.

14 It is uncomely to feare that which is common and certaine.

14. It is most uncomely to feare that which is both com mon and certaine. Death, of all afflictions is most common. For from other afflictions it is pof fible some might be free; but from death can no man be delivered: and God of purpose hath made that most common which is most grievous, that thereby he might abate the terrour of it. It is monstrous foolishnes, to strive in vaine to avoid that which never man could escape. And to teach men their unavoydable mortalitie, the Lord clothed our first Parents with the skinnes of dead beafts, and feeds us with dead flesh, that as often as wee eate of flaine beatls, we might remember our owne end : and shall we be ever learning, and never ar.

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never come to the knowledge of this truth? Is this fuch a lesson as cannot be learned? Shall wee bee so stupid, as daily to passe by the graves of the dead, and heare their knels, and yet be untaught and unarmed?

of such an enemie as hath beene overcome hand to hand, and beaten by Christ, and thousands of the Saints? especially if wee consider the assurance we have of victory. In this combate every Christian may triumph before the victory, 1 Cor. 15.55.

And thus much of the two first

ve be afraid of an enemie that hath been so often vanquished.

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Skewing that a Christian is many wayes happie in death.

Now I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of Death: and in this we had need all to attend with great carefulnesse. The difease is ttubborne, and men are fluggish, and extremely loth to be at the trouble of the cure; and Satan by all meanes would keep us from remembring our latter end: and the world affoords daily distractions to pluck us away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be weary of the doctrine, before wee put in practice any of the directions; and we are apt to.

An exhortation to attend upon the meanes of cure.

by contempla-

to a thousand conceits, that it is either unpossible, or unnecessary to attend this doctrine. or the like. Yea, it may be, it will fare with many of us, as it doth with those that are troubled with the raging paine of the teeth; their paine will cease when the Barber comes to pull out the tooth : fo it may be you may finde this deceit in your hearts, that you will not feele the feare of death. till the discourse of the medicine be over: and fo let it be as water fpile on the ground. But let us all awake, and in the power and firength of Christ, that died to deliver us from the feare of death, let us lay all the plaisters close to the fore, and keepe them at it, till it bee throughly whole.

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There be two wayes then of curing this feare of Death: The one is by contemplation: The other is by practice. There be fome things if we did choose them out, foundly

2. Wayes of curing the feare of Death.
1. By contemplation.
2. By practice.

foundly to think of them, would heale us wonderfully.

There be some things also to bee done by us, to make the cure perfect. If contemplation be not availeable, then practice will without faile finish the cure.

The waies of curing this feare by contemplation. The contemplations are of two forts: For either they are such meditations as breed desire of Death, by way of motive, or they are such as remove the objections, which cause in mans minde the feare of Death. For the first, there be two things, which is they be soundly thought on, will work a strange alteration in our hearts. The one is, the happinesse wee have by death. The other is, the miseries we are in by life.

Can any man be afraid to be happy? If our heads and hearts were filled with arguments, that thew us our happinesse by death, we would not be so sensiesse

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Our happinesse in death, may be set out in many particulars, and illustrated by many similitudes, full of life and vertue to heale this disease of seare.

1. Death makes an end of all the tempests and continuall stormes, with which our life is tossed: it is the Haven and Port of rest: and are we so mad as to desire the continuance of such dangerous tempests, rather then to be in the Haven whither our

journey tends?

2. Death is a sleepe: For so the dead are said to be asseepe, I Thess. 4. 14. Look what a bed of rest and sleepe is to the wearie labourer, such is Death to the diligent Christian. In death they rest in their beds from the bard labours of this life, E-say 38. Revel. 14.13. And was ever the wearie labourer afraid of the time when he must

The happines of a Christian in death, shewed 17. waies.

I. Death is the haven.

2. It is but a fleep.

Iob 14.12

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3 It is the day of receiving wages

in death,

4 Then the fervant is free, and the heire at full age.

Too 14.12

5 Then the banifhed returne. lie downe and take his reft 700

3. The day of Death is the day of receiving wages, wherein God payes to every godly man his pennie. And doth not the bireling long for the time wherein he shall receive wages for his work? 106 7. 2. And the rather should wee long for this time, because we shall receive wages infinitely above our work; such wages as was never given by man, nor can be, if all this visible world were given us.

4. In death the servant comes to his freedome, and the heire is at his full age; and it is such a libertie, as is glorious: never such a seedome in the world, Rom. 8. 21. Shall the heire desire to be still under age, and so still under Tutors and Governours? or shall the servant seare the day of his freedome?

turne, and the Pilgrims enter into their Fathers house. In this

life

hife we are exiled men, banished from Paradise, and Pilgrims and Strangers in a farre countrey, absent from God and heaven. In death wee are received to Paradise, and settled at home in those everlasting babitations in our Fathers house, Luke 17. Iohn 14.2. Hebrewes 11.13. And can we be so sensited, as to be afraid of this?

6. Death is our birth-day; we fay falfly, when wee call Death the last day. For it is indeed the beginning of an everlasting day: and is there any grievance in that?

7. Death is the funerall of our vices, and the refurrection of our graces. Death was the daughter of Sinne, and in death shall that be suffilled: The daughter shall destroy the mother. We shall never more be infected with sinne, nor troubled with ill natures, nor be terrified for offending: Death shall deliver us perfectly whole

6. It is our birth-day.

7. It is the funerall of our vices, &c.

The dissolution of the body. is the abfolution of the foule.

of all our diseases, that were impossible to be cured in this life, and so shall there be at that day a glorious resurrection of graces: Our gifts shall shine as the Starres in the firmament, And can wee be so sottish, as still to be afraid of death?

8. Then the foule is delivered out of prison.

8. In death the soule is delivered out of prison: For the bedie in this lite is but a loath some and dark prison of restraint. fay, the foule is reftrained, as it were in a prison, while it is in the bodie, because it cannot be free to the exercise of it selfe either in naturall or supernaturall things: For the bodie fo rules by fenfes, and it is so fiercely carried by appetites, that the foule is compelled to give a way to the fatisfying of the bodie, and cannot freely follow the light either of Nature or Religion: The truth, as the Apostle saith, is with-held or shut up, through unrighte.

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unrighteousnesse, Romanes 1.28. I say, it is a loath some prison, because the soule is annowed with fo many loathsome smells of sin and filthinesse, which by the body are committed. And it is a dark prison; For the soule looking through the bodie, can fee but by little holes, or small casements. The bodie shuts up the light of the foule, as a dark Cloud doth hide the light of the Sunne; or as the interpolition of the earth doth make it night. Now death doth nothing, but as it were a strong winde, dissolve this cloud, that the Sunne may fhine clearly, and pulls down the walls of the prison, that the foule may come into the open light.

6. The libertie of the foule in death may be set out by another similitude. The world is the Sea, our lives are like to many Gallies at Sea, tost with continuate Tides or Stormes: our bodies

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litude.

are Gally-flaves, put to hard fervice by the great Turke the Devill, who tyrannically, and by usurpation, doth forcibly command hard things. Now the foule within, like the heart of some ingenious Gally-flave, may be free, fo as to loath that servitude, and inwardly detest that tyrant; but yet fo long as it is tyed to the bodie, it cannot get away. Now death comes like an unresistable Gyant, and carries the Gallies to the shore, and dissolves them, and fets the prisoners free: And shall this glorious libertie of the foule be a matter of terrour unto us? Had we rather be in captivitie still?

to. It is but to put off our old clothes, 10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apollle shewes, that death doth nothing else but pull off those ragged garments, and cloath us with the glorious robes of salvation; more rich then the robes of the great

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test Monarch, 2 Cor. 5. 2, 3. It is true, that the godlie have some kinde of defire to be cloathed upon: They would have those new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (underneath) base ragges. To desire to goe to heaven, and not to die, is to defire to put on our new cloathes, without putting off our old. And is it any grievance to shirt us, by laying aside our old cloathes, to put on fuch rich garments? We are just like fuch flothfu'l persons, that love well to have good cloathes, and cleane linen; but they are fo fluggish, they are loth to put off their old cloathes, or foule linen.

postle compares our bodies to an old mud-walled house, and to a rotten tent; and our estate and heaven, to a most glorious and Gg 3 Princely

but to remove out of an old house. Princely palace, made by the most curious workman that ever was, and it is fuch a building too, as will never be out of repaire. Now for a godly man to die, is but to remove from a rotten old house, ready to fall on his head, to a fumptuous palace. 2 Cor. 5. 1. Doth that Landlord doe his Tenant wrong, or offer him hard measure, that will have him out of his base cottage, and bestow upon him his own Mansion house? No other thing doth God to us, when by death he removes us out of this earthly Tabernacle of our bodies, to settle us in those everlatting habitations, even into that building made without hands in heaven, Ich. 14,2. Luke 17.

12. The feed cast into the ground, is not spoiled.

12. A man that had never feene the experience of it, perhaps would have thought, that the feed cast into the ground, had beene spoiled, because it would rot there; but Nature having shewed fh

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shewed the returne of that graine with advantage, a man can eafily be cured of that folly. The Husbandman is never fo simple, as to pitie himselfe or his feed; he sayes not, Alas, is it not pitie to throw away and marre this good feed ? Why, brethren, what are your bodies, but like the best graine? The bodies of the Saints are Gods choisest corne. And what doth death more unto Gods graine, then calt it into the earth? Doe we not beleeve our bodies shall rise like the graine, better then ever they were fowed? and are we still afraid?

13. Paul saith, hee would be dissolved, that hee might be with Christ, Philip. 1.23. In which words he imports two things in death. First, that there is a dissolution of the soule from the bodie: and secondly, that there is a conjunction of the soule with Christ. Now, which is better for

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we shall be in Christ.

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us, to have the bodie, or to have Christ? The fame Apostle faith elfe-where, that they are confident in this, they had rather be absent from the bodie, and so to be present with the Lord; then to be present with the bodie, and abfent from the Lord, 2 Cor. 5.

Now the true reason why men feare death, is; because they look upon the diffolution onely, and not upon the conjunction with Christ. Hadan Anno gent

14. It is but to come to the end of the Race. & receive the prize.

14. In the 1 Cer. 9. 24. our life is compared to a race, and eternall life to a rich prize; not'a corruptible, but an incorruptible Crowne. Now death is the end of the race; and to die, is but to come to the goale or race end Was ever Runner fo foolish, as to be forrie that with victorie he was neare the end of the race? And are we afraid of death, that shall end the toyle and sweat and danger of the running; and give

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give us, with endlesse applause, so glorious a recompence of reward.

15. In the Ceremonial Law. there was a yeere they called the yeere of Inbilee : and this was accounted an acceptable yeere; because every man that had lost or fold his lands, upon the blowing of a trumpet returned; and had possession of all againe; and so was recovered out of the extremitie in which hee lived before. In this life wee are like the poore men of Ifrael, that have loft our inheritance, and live in a manner and condition every way straitned : now death is our lubitee, and when the trumpet of death blowes, wee all, that die, returne and enjoy a better estate, then ever wee fold, or loft. Shall the Iubilce bee called an acceptable time, and shall not our Inbilee bee acceptable to us? E/ay 61.

16. Death is the day of our G g 5 Coro-

15. It is our Iubilee

16 It is the day of our Coronation.

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Coronation: wee are Heires apparent to the Crowne in this life; yea, we are Kings elect, but cannot be crowned till death, 2 Tim. 4.8. And shall not that make us love the appearing of Christ? Isa King afraid of the day of his Coronation?

17. Confider the glory to come.

17. To conclude this first part of Contemplation : If wee did feriously set before our eyes the glory to come; could our eyes be fo dezeled, as not to fee, and admire, and haste to it? Aske Paul that was in Heaven, what hee faw; and hee will tell you, Things that cannot be uttered; Happinesse beyond all language of mortall man. If there were as much faith on Earth, as there is glorie in Heaven; Oh how would our hearts bee on fire with fervent defire after it ! But even this faith is extreamely wanting : it is our unbeleefe that uudoes us, and fils us with these servile and fottish feares.

And

And thus of the Meditations taken from the happinesse wee enjoy by death: which should make us conclude with Salomon, That the day of Death is better then the day when one is borne.

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#### CHAP. V.

Shewing the miserie of life in wicked men.

Now it followes, that I should breake open the miseries of life; the consideration whereof should abate in us this wretched love of life.

The miseries of life may be two waies considered: for they are of two sorts; either such miseries, as load the life of Nature, or such miseries as doe molest the very life of Grace.

The miseries that accompany the natural life of man, while hee remaines

The miferies of life two wayes confidered,

The miferies of a naturall life fhewed three wayes.

Three dreadfull confiderations a-bout fin.
I. Thou artiguity of Adams fin.

wast conceived in fin; which is like a Leprose hard to cure.

Spread over thy whole foule; or in thy minde. remaines in the flate of Nature onely, who can recount? I will give but a briefe touch of some heads of them.

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12.

First chinke of the finnes; and fo three dreadfull things may amaze thy thoughts. For first, thou art guilty of Adams finne; for by that man, since came in upon all men; even the guilt of his fin: Rome. 5. 12. Secondly, thy nature is attogether vite and abominable from thy birth, thou wast conceived in sinne, Pfal. 51.5. And this staine and leprofie hangs on fast upon thy nature, and cannot bee cured but by the blood of Christ onely, Heb. To. I. And this is feated in all the faculties of thy foule. For in thy Minde, there is Ignorance, and Impotency to receive knowledge; and a naturall approving of evil and errour, rather then the truth and found doctrine. Those wayes seeme good in thine eyes, which tend unto death, I Cor. 2. 14. Rem. 8. 7. 2 Cor. 3.5. Pro. 14.

by this, thou are not ab e to thinke a good thought, but can't goe free, for dayes and weekes, without any holy cogitation; and besides, thy minde is infinitly prone to swarmes of evill thoughts, Gen. 6.5.

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Againe, if thou behold thy conscience, it is impure, polluted, without light, or life, or glory in thee; shut up in a dungeon, ex ansing thee in many faults, and accusing thee for things that are not faults, but in thy conceit: and when it doth accuse thee for tinne, it rageth and falleth madde with unbridled sury and revers, keeping no bounds of Hope or Mer-

Further, if thou observe thy Affoctions, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are all out of order, and prone to continual rebellion against God, ready

And in thy Confcience.

And in thy Affections.

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3 Innumerable A-Quall fins

ready to bee fired by all the enticements of the World, or the Divell, Gal. 5. 24. Thirdly, unto these adde thy innumerable Actual sinnes, which are more then the haires of thy head; multiplyed dayly in thought, affection, word, and deed; the least of them deserving hell fire for ever: thy finnes of Infancie, Tauth, Oldage; finnes of Omission and Commiffon; finnes in proferite and Adverstie: finnes at Home and Abroad : finnes of Infirmitie and Presumption. If David looking upon his finnes, could say, They have so compassed me, and taken such hold on mee, that I am not able to looke up : Oh then, if thou haddest fight and sence, how might's thou much more cry out of the intolerable burthen of of them? and the rather, if thou observe, that many of thy corruptions reigne tyrannically, and have subdued thy life to their vassalage, so as thou art in conti

continuall flavery to them.

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Thus is thy life infelled with these unspeakeable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou observe, but how God hath avenged himselfe upon them, and what yet remaineth unto thee, how can thy heart sufstaine it selfe? For,

r. Thou are a banished man, exiled from Paradise, and made to live without hope to returne thither: The best part of the earth thou shalt never enjoy.

2. The earth is cursed to thee, and it may bee a wofull spectacle to see all the creatures subject to vanity, and smitten with the strokes of God for thy sinne, and groaning daily round about thee.

3. Looke upon thy most miferable soule, for there thy minde and conscience live shut up with darkenesse and horror. The Divels have within thee strongs holds, and live The punishments insticted upon'wicked men.

I They are banished from Paradise.

2. The earth curfed.

3. Their foules in wofull diftreffe, 4. And fo their bodies.

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live intrenched in thy thoughts, Ephes. 4. 17. 2 Cor. 10. 5. Thy heart is spiritually dead, and like a stone within thee, Ephes. 2. 1. Ezech. 36. 26.

4. Thy body is wretched through deformities and infirmities, diversly noisome to thee with paines that grieve thee, either in respect of labour or diseases, unto which thou art so prone, & there is no part or joynt of thee, but is lyable to many kinds of diseases, Deut. 28. 31. 22. Gen. 3. 19 And of the labours of thy life, which is but the least part of thy bodily miseries, Sulomon saith, All things are full of labour, who can utter it? And for that reason, life is but a varity and vexation, Eccles. 1.

5. And so their estates in foure respects.

1. Commo

mard estate in the world, with what fearefull frights may thy heart bee griped? If thou confider,

1. The common, or generall,

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or publike plagues (with which God fights against the world) as wars, famines, earthquakes, pestilence and receity diseases, immedations of waters, and infinite such like.

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2, The particular crosses, with which he vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, Dent. 28. 15, 16, &c.

3. The preterition of God, restraining many good things from thee, so as thou want it manie of those blessings of all forts which yet God doth bestow upon others, Esay 56. 1, 2. I eremie

4. The curfings of thy bleffings; when God blasts the gifts of thy minde, that thou can't not use them for any contentment of thy life, or makes thy prosperitie to be the occasion of thy ruine, Malach. 2. 3. Eccles. 5.13. This is a fore evill.

Laftly, confider yet further what

2.Particular crosses.

3. Neglefted of God.

4 Their bleffings curfed.

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Fearfull things that may befall them.

what may fall upon thee, in refpect of which thou are in daily danger. There are feas of wrath. which have over thy head, John 4. 36. and God may plague thee with the terrors of conscience, like Cain, Gen. 4. 14. or with a reprobate fenfe, or the firit of flumber, Rom. 1. 28. Rom. I 1 8. Strong illufions, 2 Theff. 2. 11. or fuch other like dreadfull spirmuall judgements, befides many other tearfull judgements, which thy heart is not able to conceive of, as painfull diseases in the body, or an utter raine in thy effate, or good name: but above all other things, the remembrance of the fearfull judgement of Christ, and the everlasting paines of hell, with a miferable death, should compell thee to grie out : O men and brethren, what shall I do to be faved, and get out of this estate?

But because it is my purpose here chiefly to perswade with godly men and not with naturall

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men; and because death it selfe is no ease unto such men as live in their sins without repentance, who have reason to loath life, and yet have no cause to love death, I passe from them, and come to the life of godly men, and say, they have great reason to loath life, and desire the day of death.

## CHAP. VI.

Shewing the miseries of godly men in life.

Now the miseries of the godly mans life are of two forts: for either hee may consider what he wants, or what he hath in life, for which he would be weary of it.

I will give but a touch of the first: consider of it; in this life there are six things, among the rest we want, and can never attaine

man hath
great cause
to be weary of life,
if he consider,
I. What
he wants,
a. What
cannot a-

A godly

void.
6. Things
every
godly man

wants, while he lives here in this world. I. The glorious prefence of Col. taine while wee live here.

The first is, the glorious presence of God; while the bodie is present, the Lord is absent, 2 Cor. 5. 8. And is not this enough to make us loath life ? Shall wee more esteeme this wretched earcase, then our glorious God, whose onely prefence in glorie shall fill us with eternall delight? O the vision of God! If we had but once seene God face to face, we would abhorre that absence that should hinder the fruition of such unspeakable beauties, as would enamour the most fecure heart to an unquenchable love.

2. Fellowflaip with his best friends.

The second thing we want in life, is the sweet followship with our best friends: A fellowship matchlesse; if we either consider the perfection of the creatures, whose communion we shall enjoy; or the perfect manner of enjoying it. Who would be withheld from the congregation of the suffirst borne, from the societie with

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innumerable Angels, and the firits of just men? Alas! the most of us have not fo much as one entire and perfect friend in all the world; and yet wee make fuch friends as we have, the ground of a great part of the contentment of our lives. Who could live here, if he were not beloved? Oh, what can an earthly friend-Thip be unto that in heaven when fo many thousand Angels and Saints shall be glad of us, and entertaine us with unwearied delight! If we had but the eyes of faith to consider of this, wee would think every houre a yeere till we were with them.

Thirdly, in this world we want the perfection of our owne natures: we are but maimed and deformed creatures here; we shall never have the found understanding of men in us, till we be in heaven; our holinesse of nature and gifts will never be consummate, till we be dead-

Fourthly,

3 The perfection of his nature.

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4. Liberty.

Fourthly, in this world wee want libertie: Our glorious liberty will not be had here: a thing which the spirits of the best men have with much sighing longed after, Rom 8.21, 22. Oh who would live in a prison, a dunge-on, rather then a palace of royall freedome? It hath been impliedly shewed before, that wee are many wayes in bondage here.

5. Con-

Fiftly, we shall ever want here fulnesse of contentment. If a man live many yeares, so that the dayes of his yeares be many, if his soule be not filled with good, Solomon faith, an untimely birth is better then he. And it is certaine, if a man live a thousand yeares twice told, he shall never see solid good to fill his heart, his appetite will never be filled, Ecclef. 9.3,6,7. There is nothing in this life can give a man folid and durable contentment; but a man findes by experience, vanitie, and vexation of spirit, in what hee admires or loves

loves most: and shall wee be so sottish as to sorget these rivers of pleasures that are at Gods right band? Psal. 16. ult.

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6. The fixth thing we want in this world is our Crown, and the immortall and incorruptible inheritance bought for us with the bloud of Christ: and shall not our hearts burne within us in longing after possession? Can we defire still to live in wants, and to be under age? What shall move us, if such an incomparable crowne cannot move us? Wee that sweate with so much fore labour for the possession of some small portion of earth, shall we, I, fay, be fo fluggish, as not to defire, that this kingdome, which our Father hath given us, might come quickly upon us? or are we fo transported with spirituall madnesse, as to be afraid to passe through the gate of death, to attaine fuch a life? What Prince would live uncrowned, if hee could

6. The Crowne.

could helpe it, and might peffesse it without wrong or danger? and what great heire would be grieved at the tydings, that all his lands were fallen unto him?

# CHAP. VII.

The miseries of a Christian in respect of God in this life.

Thus of what hee wants in this life. Secondly, he ought to be as much troubled to think what hee bath, and cannot avoide while he lives: and thus his life is distressed, and made unlovely, either if he respect God, or the evil angels, or the world, or himselfe.

Life bitter in respect of God divers wayes. For first, if he respect God, there are two things should marre the taste of life, and make it out of liking. The first is the danger of displeasing of God: who would

would live to offend God? or grieve his H. Spirit? or any way to make him angry? Though this reason will move little in the hearts of wicked men, yet it is of fingular force in the heart of an humble Christian, who as he accounts Gods loving kindnesse better then life: fo he findes nothing more bitter, then that he should displease God: that God (Isay) who is so great in majestie, and hath shewed himselfe so aboundant in mercy to him. It would lie as an heavy load upon our hearts to think of the displeasing of our best friend; specially if hee were a great person, or a Prince. How much more should wee defire to be rid of that condition wherein wee may displease our good God; and to be there, where wee are fure never to anger him more? The fecond thing that should make us look with lesse affection upon life, is, that God doth continually crasse us in the Hh things things of this life: The Lord doth of purpose so watch us, that when hee sees us settle any contentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if wee consider but divers aggravations about them, as

ry some whom he loveth, none

can escape, Heb. 12.7.

2. That a man is usually most opposed and crossed in that he loves best.

3. That a man shall ever want what hee wisheth, even in such things as other men doe not want. There is a secret vexation cleaves unto mans estate, that their hearts runne upon such things which cannot be had, but in the callings of other men. The countrey man praiseth the Citizens life; and the Citizen is full of the praises of the Countrey: and so is there in all men a liking of the callings

Eight aggravations of the miferies of life, in refred of the corredion of God. callings of other men with a diflike of their own, Ecclef. 6.

4. That there is no discharge in that marre, but that a man must every day look for crosses. Every day hath his griefe, Eccles. 8. 8. Luke 9.24. Mat. 6 mls.

know the times of our contest ens, but executeth them according to the unchangeable purpose of his own counsell: so as they come upon us as a snare upon a hird. For this reason Solomon saith: That the miserie of man is great upon him, because there is a time for every purpose, which cannot be avosted, nor can man know beforehand, that which shall be; for who can tell him, when it shall be? Eccles. 8.6, 7, 8. and 9. 12.

6. That no man knoweth either love or hatred, by all that is before him. A godly man can have no such bleffings outwardly, but a wicked man may have them in as great abundance as hee: nor

Hh 2 doth

doth there any miserie fall upon the wicked in outward crosses, but the like may befall the godly. All things come alike to all: there is one event to the righteons and to the wicked; to the cleane, and uncleane; to him that sweareth, and to him that seareth an oath; as is the good, so is the sinner. This, saith Solomon, is an evill among all things that are done under the Sunne, that there is one event unto all, Eccles. 9.1,2,3.

7. This bitternesse is increafed, because God will not dispose of things according to the meanes or likelihoods of mans estate. The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet savour to men of skill, but time and chance happeneth to them all, Ecclis 9. 11.

8. That besides the present miseries, there are many miseries to come; so as it is an argument to prove the happinesse of the dead,

that

that they are taken away from the miserie to come, Esay 57. 1, 2. Which should likewise move us to love life the lesse, because we know not what fearfull alterations may come, either in our outward estate, or in matters of Religion. What case were wee in, it war should come upon us, with all the defolations and terrosthat accompanie it? What if the pestilence should come again? or wee be left in the hands of the violent? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearfull alterations may be in Religion? And is it not best to be in heaven, and then are we fafe? Befides, the miseries may fall upon our own bodies, or our children, or friends, &c. And thefe things should abate the love of life as we respect God.

НАЗ СНАР.

## CHAP. VIII.

The miseries of life in respect of evil angels.

TOw fecondly, let us turne our eyes to the evill angels. and then these things may af-

fright us.

I The world full of Devils.

1. That they are every where up and downe the world; in the earth, aire, feas; no place free. Those firie serpents are every where, in the wildernesse of the world. Wee leade our lives here in the midst of innumerable dragons; yea, they are in the most heavenly places in this life: the Church is not free from them. A man can stand no where before the Lord, but one devill or other is at his right hand, Eph. 2. 2. and 6. 12. Zac. 3. 1. lob 1. And fure, it should make us like the place the worse, where such foule spirits are: the earth is a kind of hell

in that very respect.

Secondly, it should more trouble us, that we must of necessity enter into the Conflict with the devils, and their temptations, and to bee buffetted and gored by them.

A man that knew he must goe into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to wrestle with sis and bloud, then with these Principalities and Powers, and spiritual wickednesses, and great Ruters of the world, Epnes.

Thirdly, besides, it addes unto the distresse of life, to consider of the subtiltie and erneltie of these devils, who are therefore like the crooked Serpent, and Leviathan, and Dragons, and roaring Lions, seeking whom they may devoure. Though these things will little move the hearts of wicked men; yet unto the godly minde,

Hh 4 the

2Our conflict with devils.

3 Their fubriltie and eruelrie. the temptations of life are a grieyous burden. Thus much of evill angels.

CHAP. IX.

# The miferie of life in respect of the world.

Hirdly, confider but what the world is, in which thou livest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer to give thee. First, for the apparent miseries:

1. It is exquisitely like a wilderne fe; no man, but for innumerable wants, lives as in a defart

here.

2. It is a true Agypt to the godly; it continually imposeth hard taskes and fervile conditions. Life can never be free from grievous burdens and inexorable

9 Apparent mileries of life in this world. I Like a wildernes. 2 Like Ægypt.

exorable molestation.

- 3. This world is verily like Sodme, full of generall and unspeakeable silthinesse: All the world lyeth in wickednesse; scarce one Lot to bee found in a whole Citie, or Parish. If God would seeke but five righteous men, that are truely or absolutely godly, they are not to bee found in the most assemblies in the world; nay, in the Church too.
- 4. Yet more; this world is a very Pest-bowse, spiritually considered. Every man that a godly man comes neere, hath a mischievous plague fore running upon him, yea, the godly themselves are not without this disease: so as there is a necessity, as it were, to infect, or be insected, still in all places, or companies. Oh who would love to live in a Pest-house that may dwell in a place for ever free from all all insection!

3 Like So-

4 Like a Pesthouse.

Hh 5

Yet

5 Like a very Golgotha.

In this world the dead bury the dead.

5. Yet more, this World. why, it is a very Golgotha, a place of dead men; wee live amongst the Graves : almost all we see, or have to deale with, are but men truely dead. Alas, what should wee reckon of the life of mens carkasses, when their soules are dead, and both foule and body sentenced to eternall death? Almost all that we meete with, are malefactors, under sentence, ready to bee carried to execution; the wrath of God hanging over their heads, and unquencheable fire kindled against them; and shall wee bee so besotted, as to love the dead more then the living? or the fociety of vile and miserable malefactors in a prifon, rather then the fellowship of the g'orious Princes of God, in their Palace of endlesse and marchleffe bliffe ?

6 It hates

6. Why should wee love the World that hateth us, and casts us off, as men dead ont of minde?

Are-

Are we not crucified to the world? Galat. 6. 14, and doe not wicked men hate us, and envy us, and Beake all manner of evill sayings of m, because we follow good? The World loves ber owne, but us it cannot love, because me are not of this world. Can darkenesse love light? or the sonnes of Belial care for the fonnes of God ? In this world wee hall have trouble; and if we found not peace in Christ, wee were of all men most miserable, Ioh. 15. 19. Ecclef. 4. 4. Ioh. 17. 14. 2 Cor. 6. 17. lob. 16. 33. And if they hate us for well-doing, how will they triumph, if our feete doe but slippe? Wee should desire death, even to be delivered from the feare of giving occasion to the world to triumph, or blaspheme in respect of us. Yea, so extreame is the hatred of the World, that a just man may perifi in his righteousnesse, when a wicked man prolongs his dayes in his wick-dneffe, Ecclef. 7. 17; and 8.

7 It will not helpe us, if wee bee in mifery.

7. Do we fall into any speciall miserie in this world? why, bebold the teares of the oppressed, and there is none to comfort them. Wee are either not pitied, or not regarded: or the compassion of the world is like the morning dew, it is gone as a tale that is told; our milery will laft, but there will soone bee none to comfort us. Miferable comforters are the most that can bee had in the world, and for this reason Salomon praised the dead, that are already dead, above the living, that are yet alive, Ecclef. 4. I. 2.

8 Every. Christian hath some speciall misery.

8. There is usually no Christian, but in this world hee hath some speciall misery upon him; either poverty, or debt, or disease in his body, or the like, &c.

our friends, that were the companions of our life, and the causes of contentment to us. Now who would tarry behind them, or effecme of this world, when they

are

are gone from us?

And thus much of the apparent miseries of this world.

#### CHAP. X.

The vanities of the seeming felicities of the world.

Now it followeth; that I should intreate of the vanities that cleave to the seeming felicities of the world, and prove that there is no reason to bee in love with life for any respect of them.

The best thing the world can make shew of, are Honours, Credit, Lands, Honses, Reibes, Pleasures, Birth, Beauty, Friends, Wit, Children, Acquaintaince, and the like. Now there be many things which apparently prove, there can be no sound contentment, or felicity in these: For,

1. All things bee full of labour

What the feeming felicities of the world are

Fifteen arguments to prove the vanity of the best worldly things.

I All full of labour.

a A fmall portion that is atuained.

3 Men can-

3 Men cannot agree about the good that is in them, which should be best. bour, who can utter it? Ecclesiastics 18. Men must gaine the blessing of the earth with the sweate of their browes: there is seldome any outward blessing, but it is attained with much difficulty, paines, or danger, or care, or grievance some way.

2. How small a portion in these things can the most men attaine? If the whole world were possessed, it should not make a man happy; much less those small parcels of the world, which the most men can attaine. Eccles. 1.2.

3. It is manifest, men cannot agree about the chiefe good in these things. Life is therefore apparent y vaine in respect of these things, because there are almost infinite projects, and variety of opinions: and in all these successions of ages, no experience can make men agree to resolve which of these things have felicity in them. Who knowes what

is good for a man in this life, all the daies of his vaine life, which he spendeth as a shadow ? Eccles. 6. T 2.

14. In all these things here is nothing now, but it hath beene: the same or the like to it. Now things that are common, are out of request, Eccles. 1. 9, 10. and

3. I 5.

5. The world passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the eare with hearing. If a man live many dayes, his soule is not filled with good ; the defire after thefe things will vanish; men cannot love them still : Our life is spent in wishing for the future, and bewailing of the past; a loathing of what wee have tasted, and a longing for what wee have not tafted: which were it had, would never more fatisfie us then that wee have had. Hence it is that men weary themselves in feeking of variety of earthly things, and

4 Nothing new.

The dethefe things will not laft.

and yet cannot bee contented. The vexation that cleaves unto them still breeds loathing. Wee are like men that are Sea-ficke, that shift from roome to roome and from place to place, thinking to finde ease; never considering, that fo long as the fame Seas fwell, and winds blow, and humors are stirred, alteration of place will not profit: So it is with us; fo long as wee carry with us a nature fo full of ill humours, and that the pleasures of the world have so much vanity in them, no change of place, or delights can fatisfie us : Seeing there are many things that increase vanity, what is man the better ? Eccles. 6. 13.

6 Their nature is vaine. things satisfie, when the nature of them is so vile and vaine? They are but blasts; a very shadow, which is something in appearance, but offer to lay hold upon it, thou graspest nothing. Man.

walketh in a vain shalow, and disquieteth himselfe in vaine. He that loveth silver, shall not be satisfied with silver, Eccles. 1.9. Psal. 39.

7. Besides, there is a snare in all these earthly things; they are like pitch to deside a man; there is ever one temptation or other lodged under them; and the fruition of them, and desire after them, breed many noisome lusts in the soule, I Tim. 6.6.

8. These outward things are also uncertaine, and transitorie. Riches have wings, and will suddenly slie away: and Fame is but a blast: and the glorie of man is but as the slower of the sield, which is to day, and to morrow withered. The fashion of this world passet away: and at the last day they shall be burnt and consumed in the sire: I meane these sensites upon, Esa. 40.6. I Cor. 7.3 I.

6. There is no support in these things, in the swill day they cannot helpe

7. The amitie of the world is the enmity with God.

8. All fubjed to vanity or violence. Ma.6.19, They may be loft at the very feate of judgement Eccl. 3.16, 18. & 4. 1, 9 They will not helpe us in the evill day.

to The love of them is damnable.

to One condition to all.

will difpose,

13 A man may want an heart to use them. helpe us, when the houre of temptation comes upon us.

owne foule by too much liking of these things: the abuse of them may witnesse against men in the day of Christ: Iames 5. 1. and Phil. 3. 19.

II. In these things there is one condition to all; as it falleth to the wise man, so it doth to the foole,

Ecclef. 2. 14.

Gods unavoidable disposing. Let man get what hee can, yet God will have the disposing of it; and whatsoever God shall doe, it shall abide; to it can no man adde, and from it can no man diminish, Eccles 3.1.

dance of these things, and yet not have a heart to use them. Evil is so set in the hearts of the sonnes of men, and such madnesse cleaves unto them, that they cannot take the contentment of the things they

have;

have; and so they be worse then an untimely fruit, Eccles. 6.1,7. and 9.3.

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afflictions are so mingled with these outward things, that their taste is daily marred with bitternesse which is cast into them; no day without his griefe: and usually the crosses of life are more then the pleasures of living; so as they that rejoyced, ought to be as though they rejoyced not.

15. Lastly, if all these considerations may not suffice, then remember that thou art mortall; thy life is short, it passeth as a dreame, it is but as a span long, thy dayes are few and evill; all these things are clogged with a necessitie of dying. Life was given thee with a condition of dying. Gen. 47. 9. Iob. 14. 1. Thy life passeth like the winde, Iob 7. 7. Yea, our dayes consume like smoake, Psal. 102. 3. All stepsis

graffe, Efay. 40.5. And hence arise

many

14 The evils of life ever mingled with them.

art mor-

Our mortalitie aggravated by 4, confiderations r All thou hast is but the provision of a Pilgrim.

many confiderations deduced from the head of our mortalitie: For, th

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1. All these things are but the necessaries of thy Inne: Thou art a stranger and a pilgrim, and can't enjoy them but as a passenger; thou canst carry noting out of this world, but in all points as thou camest into the world, so must thou goe hence, Eccles. 3.13,14,15.

2 Thy death is uncertain.

2. The time, p ace, and manner of thy death is uncertaine: there is no time nor place, but man may die in it; the Court, the Church, the Campe: yeathe very wombe is not excepted. There is but one way to come into the world, but there are a thousand wayes to goe out; and therefore the possession of all things is wonderfull uncertaine.

3 When shou dieft all will be forgotten. 3. When thou diest, all will be forgotten, there is no more remembrance of former things, nor shall there be any remembrance of things which are to come, with those that

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that shall come after, Eccles. 1.11. That which was, in the dayes to come shall be forgotten. Yea, a man shall bee forgotten in the Citie where hee hath done right, Eccles. 8. 10. For this very reason Solomon hated life, Eccles. 2. 17.

4. When thou dieft, thou shalt die either without issue, or leave children behind thee. If thou die without issue, how hast thou beene infatuated in feeking thefe outward things with fo much care and toile, and couldest never say to thine owne soule, For whom doe I travell, and defraud my selfe of pleasure? Thou gatherest these things, and knowest not who shall injoy them, Ecclef. 4.8. If thou die and leave iffue, thou mayest be frighted and amazed with one of these things. For either thou mayest be despised while thou livest, of those for whom thou endurest fore travell, fo as they that shall come after thee, doe not rejoyce in thee, Ecclef.

4Thy case in death, whether thou die with, or without iffue. cles.4.15, 16. Or else thou mayest leave the fruit of thy labours to a foole, or a wicked wretch. For who knoweth whether hee that shall rule over thy labours, shall be a wife man or a foole? This very confideration made Solomon hate all his labour which bee had taken under the Sunne; and he went about to make his heart despaire of all his labours, that he should use all his wisedome and knowledge for attaining of great things, and yet might be in danger to leave all for a portion to him that hath not laboured in wisedome: and all that is vexation of spirit, Eccles. 2. 18. to 24. Or elfe thou mayett beget children, and thy riches perish before thy death, and then there is nothing in thine hand to leave them, Ecclef. 5.14.

### CHAP. XI.

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The miseries of life, in respect of our selves.

Thus have wee cause to be wearie of life, in respect of God, the evill angels, and the World. Now if there were none of these to molest us, yet man hath enough in himselfe to marre the liking of this present life. For.

1. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in
thee: thou art under cure indeed,
but thou art not sound from thy
sore, thou art Lazarus still. This
verie consideration made Paul
wearie of his life, when he cried
out, O wretched man that I am!
who shall deliver mee from this bodie
of death? Rom. 7. And if in this
respect we be not of Pauls minde,
it is because wee want of Pauls
good-

The caufes in our felves why we should not be in love with life: as,

The remainders of corruption of nature. Which is the more grievous.

goodnesse and grace. And this corruption of nature is the more grievous, if wee consider either the generalitie of the spreading the infection, or the incurable-nesse of it, or the ill effects of it.

it is spread over us. For the first, this is a seprofiethat spreads all over. There is no sound part in us, our mindes, our memories, our wills and affections: yea our very consciences are still impure within us: there is no good nature in us in any one facultie of our soules, but there is a miserable mixture of vile insection.

2 Because in us uncurable. Secondly, this is the worse, because this is incurable. There lieth upon us a very necessitie of sinning, wee cannot but offend. Of the stell it is well said, I can neither live with thee, nor without thee. The sless is an inseparable ill companion of our lives, wee can goe no whither to avoid it, &c.

Thirdly,

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2. Thou

Which is the more grievous.

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Thirdly,

the Feare of Death.	747
5. If none of these would fa- tissie thee, yet what are thy friends on earth, to thy friends	5
thou shalt finde in heaven? This is an answer beyond all exception.	5
6. Lastly, by death thou doest not lose thy friends neither, for thou shalt finde them, and enjoy them in another world to all eternitie; and therefore thou hast no reason for thy friends sake to be lock to die.	6.
7. But might some one say: All my griefe is to part with my wife and children, and to leave them, especially in an unsettled estate.	06.7.
1. Hast thou forgotten the confolation that saith, God will be a father to the fatherlesse, and a Indge, and a Protectour of the widowes cause? Hee will relieve both the satherlesse and widow,	Sol. I.
as many Scriptures doe affure us, Pfal. 146.9. and 68. 6. Prov. 15. 25.	
Kk 2. Thou	

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2. Thou leavest them but for a time; God will restore them to thee againe in a better world.

3. Thou gainest the presence of God, and his eternall conjunction, who will be more to thee, then many thousand wives, or children sould be. He can be hurt by the losse of no company, that findeth God in Heaven.

## CHAP. XVIII.

Why we should not be sorry to leave the pleasures of life.

BVt might some other say:

My heart is sorely vexed, because in death I must part with
the pleasures of life.

There are many things might quiet mens minds in respect of this objection: For thy pleasures are either sinnefull pleasures, or lawfull pleasures: if they bee suneful, thou shewest thy katred

06.8.

Sol.
Five arguments
against
the pleasures of
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the Feare of Death.	749
of God by loving them, and hea- pest up wrath upon thine owne soule, by living in them. But say, thy pleasures be lawfull in them- selves: yet consider,	
First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleasures can be. No pleasure at once, ever lasted so long as the sit of an Ague.	13
2. Thou forgettest, what end they may have: For thy plea-fures may goe out with gall. For either shame, or losse, or evill	2.
ficknesse may fall upon thee, or if not, yet thine owne heart will loath them; as they are vanitie, so they will prove vexation of spirit: Thou wilt be extremely tyred with them.	
3. Thou art farre from giving thy life for Christ, that wilt not forgoe the superfluitie of life for him.	3.
4. That in thy delights thou shewest the greatest weaknesse; K k 2 so	4

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fo as thou maift fay of Laughter,

Thou art mad, Eccles.2.2.

s. That death doth not spoile thee of pleasures; for it bringeth thee to the pleasures that are at Gods right hand for evermore, Pfal. 16. mlt.

## CHAP. XIX.

Why we should not be loth to leave the honours of the world.

9. IF any other object the lothresse to leave his honours, or high place in the world: I may answer divers things.

I. Why shouldest thou be so in love with the honours of this world, if thou but confider how small the preferment is, or can be? the whole earth is, but as the full point and centre, in comparison with the circumference of the whole world besides.

I. Now

06. 9.

Sol Z. Five ob-Grvations about the honours of this world.

almost impossible to discerne, how a man should rife higher in a Centre. If thou hadst all the earth, thou wert no more exalted, then to the possession of a full point; a little spot in comparison: and therefore how extremely vaine is thy nature, to be affected with the possession of lesse then the thousand thousandth part of a little spot, or point?

2. Confider feriously the thraldome, which thy preferment brings thee unto: Thou

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canst not live free, but still thou art fettered with the cares, and feares, and griefes that attend thy greatnesse. There is little difference betweene thee and a prisoner, save that the prisoner

hath his fetters of Iron, and thine are of Gold; and that his fetters binde his body, and thine thy minde: He weares his fetters on

his legs, and thou thine on thine bead; and in this thou art one

Kk 3 way

way lesse contented then some prisoners: for they can fing for joy of heart, when thou art dejected with the cares and griefes of thy minde: If thou hadft a Crowne, it were but a Crowne of thornes, in respect of the cares it would put thee to, &c.

3. Say thou shouldest get never so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserve thy felfe in any certaintie from the losse of all thou enjoyest. If thou wert as high as the top of the Alpes, thou canft not get fuch a place, but the clouds, winds, stormes, and terrible lightnings may finde thee out, so as thou wouldest account the ground to be the fafer place. Thou standest as a man on the top of a pinacle, thou canst not know. how soone thou mayest tumble down, and that fearfully.

4. If thou shouldest be sure to enjoy the greatnesse of place

in

in the world, yet thou art not fure to preferve thine honour; for either it may be blemished with unjust aspersions, or else some fault of thine own may marre all thy praises: For as a dead Flie may marre a whole Boxe of Oyntment, so may one sinne thy glorie, Eccles. 10. 1.

5. Thou losest no honour by dying: for there are Crownes of Glory in Heaven, such as shall never wither, nor be corrupted: such as can never be held with care or envie, nor lost with infamie.

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## CHAP. XX.

Why it should not trouble us to part with riches.

06. 10.

The love of riches, and that thou are loth to die, because thou wouldest not be taken from thy estate and outward possessions; then attend unto these considerations.

Sol. 1. Seven motives to leave the love of riches. 1. Thou camest naked into the world; and why should it grieve thee to goe naked out of the world?

3.

2. Thou art but a Steward of what thou possesses: and therefore why should it grieve thee to leave, what thou hast employed, to the disposing of thy master?

3.

3. Thou hast tryed by experience, and found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadst all the pearls

of

of the East, and wert master of all the mines of the West, yet will not thy heart bee filled with good: by heaping up of riches, thou dost but heape up unquietnesse.

4. Riches have wings, thou maist live to lose all, by fire, or water, or theeves, or furetiship, or injuflice, or unthrifty children, or the like.

6. They are riches of iniquitie. There is a snare in riches, and nets in possessions; thy gold and silver is limed, or poysoned. It is wonderfull hard, and in respect of men impossible for thee to bee a rich man, but thou wilt bee a sinfull man, especially if thy heart be growne to love money, and hast to be rich.

6. Thou must leave them once, and therefore why not now? Thou canst not enjoy them ever, and therfore why shouldest thou trouble thy heart about them?

7. By death thou makest exkk5 change 4

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change of them for better riches, and shalt bee possessed of a more enduring substance: thou shalt enjoy the unsearchable riches of Christ: thou canst never be fully rich, till thou get to heaven.

06. 11.

Might some one say: I should not feare death; were it not that I know not what kind of death I shall die: I may die suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol. I.

3.

I. Sith wee must die, it is the lesser matter what kinde of death wee die: wee should not so much looke how wee dye, as whither we shall goe when wee are dead.

christ died a cursed death, that so every death might bee blessed to us: For he that lives holily, cannot die miserably. He is blessed that dyeth in the Lord, what kind of death soever it be.

CHAP.

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## CHAP. XXI.

Shewing the cure of this feare of death by practice.

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Hitherto of the way of curing this feare of death by meditation. It remaines now, that I proceed to shew how the cure is to be finished and perfected by practice; for there are divers things to bee heeded by us in our daily conversation, which serve exceedingly for the extinguishing of this feare, without which the cure will hardly ever bee soundly wrought for continuance.

The first thing we must frame our lives to, for this purpose, is the contempt of the World: wee must strive earnestly with our owne hearts, to sorgoe the love of wordly things. It is an easie thing to bee willing to die, when our hearts are cleansed

7 Things that cure the feare of death in practife.

tempt of the world.

of the love of this world. Wee must leave the world before the world leave us, and learne that lesson heartily, To use the world as if we used it not. Neither ought this to feeme too hard a precept: for they that strive for mastery, abstaine from all things, when it is but to obtaine a corruptible crowne. How much more should we bee willing to deny the delights of this world, and strive with our natures herein, feeing it is to abtaine an incorruptible Croppne? 1 Cor 9. 24, 25.

We must learne of Moses, who brought himfelfe to it willingly, to for sake the pleasures of Egypt, and to chase rather to suffer affliction with Gods people then to be called the some of Pharaohs Daughter,

Heb. 11.26.

And to this end, we should first How the restraine all needlesse cares, and businesse of this world, and study be wrought fo to be quiet, as to meddle with our owne busineffe, and to abridge them

contempt of the world may in us.

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into as narrow a scantling as our callings will permit. Secondly. we should avoyd, as much as may be, the fociety with the favourites and minions of the World: I meane such persons, as admire nothing but worldly things, and know no other happinesse then in this life; that speake onely of this World, and commend nothing, but what tends to the praise of worldly things, and so to the enticing of our hearts after the World: And withall, wee should fort our felves with fuch Christians, as practice this contempt of the World, as well as praise it, and can by their difcourse make us more in love with heaven. Thirdly, we should daily observe, to what things in the world our hearts most runne, and ftrive with God by prayer to get downe the too much liking and desire after those things. Fourthly, we should daily be pondering on these meditations, that shew

2 The mortification of beloved finnes. us the vanitie of the world, and the vilenesse of the things thereof. Thus of the first medicine.

Secondly, we must in our practice foundly mortifie our beloved fins : our fins must die before we die, or else it will not bee well with us. The sting of death is sinne, and when we have pull'd out the fling, we need not feare to entertains the Serpent into our bosome. It is the love of some fin, and delight in it, that makes a man afraid to die; or it is the remembrance of some foule evill past, which accuseth the hearts of men; and therefore men must make fure their repentance, and judge themselves for their sames, and then they neede not feare Gods condemning of them. If a. ny aske me, how they may know when they have attained to this rule; I answer, When they have fo long confessed their finnes in fecret to God, that now they can truely fay, there is no sinne they know

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How wee may know when finne is mortified.

know by themselves but they are as defirous to have God give them frength to leave it, as they would have God to fhew them grace to forgive it. Hee hath foundly repented of all fin, that defires from his heart to live in no fin. And unto this rule, I must adde the care of an upright and unrebukeable conversation. It is a marvellous encouragement to die with peace, when a man can live without offence, and can justly plead his integritie of conversation; as Samuel did I Sam. 12. 3. and Paul, Acts 20. 26, 27. and 2 Cor. 1. 12.

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Thirdly, Assurance is an admirable medicine to kill this feare:
And to speake distinctly, wee should get the assurance first of Gods favour, and our owne calling and election; for hereby an entrance will be ministred into the Heavenly Kingdome; And therefore have I handled this doctrine of the Christians assurance, before

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fore I meddled with this point of the feare of Death. Simon can die willingly, when his eyes have feene the falvation. Feare of death is alwayes joyned with a weake faith; and the full affurance of faith, doth marvellously establish the heart against these feares, and breeds a certaine define of the comming of Christ. Paul can be consident, when hee is able to say, I know whom I have believed, and that he is able to keepe that which I have committed to him, 2. Tim. 12.

Besides, wee should labour to get a particular knowledge and assurance of our happinesse in death, and of our salvation. Wee should study to this end, the Arguments that shew our selicity in death. And to this purpose, it is of excellent use to receive the Sacrament often: For Christ by his Will, bequeathed heaven to us, sohn 17. and by the death of the Testator, this Will is of force

force, and is further dayly sealed unto us, as internally by the Spirit, so externally by the Sacraments.

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Now if wee get our Charter fealed and confirmed to us, how can we be afraid of the time of possession? Hee is fearelesse of death, that can say with the Apostle, Whether I live or die, I am the Lords, Rom 14.8.

4. That charge given to Hesekiab, concerning the fetting of his boufe in order . Efay 28. 18 of ingular use for this cure. Men hould with found advice fettle their outward estates, and difpose of their worldly affaires, and according to their meanes provide for their wife and children. A great part of the feare and crouble of mens hearts is over, when their Wills are difcreetly made: but men are loth to die, so long as their outward estates are unsettled and undisposed. It is a most preposterous courfe 4. The ferting of our houles in order. course for men to leave the making of their Wills to their sicknesse: for besides the disabilities of memorie, or understanding, which may befall them, the trouble of it breeds unrest to their minds; and besides, they live all the time in neglect of their dutie of preparation for death.

5 To make friends with riches. felves, by making us friends with the riches of iniquitie; wee should learne that of the unjust Stemard, as our Saviour Christ sheweth. Since wee shall be put out of the Stemardship, we should so dispose of them while wee have them, that when we die, they may receive us into everlasting habitations, Luke 16. An unprofitable life is attended with a service feare of death.

6 A frequent meditation of death.

6. It would master this feare, but to force our selves to a frequent meditation of death. To learne to die dayly, will lessen,

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yea, remove the feare of dying. Oh this remembrance of our latter end, and learning to number our dayes, is an admirable rule of practice. It is the forgetfulnesse of death, that makes life finfull, and death terrible, Deut. 32,29. Pfal. 00. 12. And wee should begin this exercise of meditation betimes; Remember thy Creatour in the dayes of thy youth, Escles. 12. 1. This is that is called for, when our Saviour Christ requires us, and all men, so to watch: and herein lay the praise of the five wife Virgins, Matth. 25. 3. Thus lob will wait till the time of his change come, lob 14. 14. And of purpose hath the Lord left the last day uncertaine, that we might every day prepare. were an admirable method, if wee could make every day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may finde this fear cumbersome, and

7. Heartie prayer for this thing.

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our natures extremely descitfull there is one thing left , which can never faile to prevaile, farre as it is fit for us; and that is heartie prayer to God for this very thing. Thus David prayes Pfal. 39.4. and Mofes, Pfal. 90 12. and Simeon, Luke 2, 19. And in as much as Christ dyed for the end, to deliver us from this feare wee may fue out the priviledge. and by prayer strive with Go to get it framed in us. It is a fui God will not denie them that aske in the name of Christ, be caufe it is a thing that Christ . specially aimed at in his owner death.

To conclude then; wee have proved, that it is possible to be had, and most uncomely to want it; and likewise the way hat beene shewed how both by meditation and practice, this Cun may be effected. If then it be not wrought in any of us, wee may here finde out the cause in our selves

selves: For if we would hereby be foundly advised and ruled, we might attaine to it all the dayes of our life, to fing with the Saints , that triumphant Song mentioned both in the Old and New Testament: Oh death, where is thy sting? Ob bell, where is thy viotorie ? so as we are now the conquerors through him that loved us. and gave himselfe to death for us, even Iefus Chrift the righteous ; to whom with the Father and the huly Ghoft, be all praise in the Churches, throughout all ages for ever.

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our natures extremely describell there is one thing left , which can never faile to prevaile, farre as it is fit for us; and that heartie prayer to God for this very thing. Thus David prayes Pfal. 39.4. and Mofes, Pfal. 90 12. and Simeon, Luke 2.19. And in as much as Christ dyed for the end to deliver us from this feare wee may fue out the priviledge and by prayer strive with God to get it framed in us. It is a fui God will not denie them that aske in the name of Christ, be cause it is a thing that Christ, fpecially aimed at in his owne death.

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## MARROY THE ORACLE OF GOD.

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CIBRAS.

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HEOLOGICAL SEMINARY

Son of Ahidmoss

## Sanna Balga

# TO THE RIGHT HONOVRABLE and most Noble Ladie, the Ladie Lucie,

Countesse of Bedford.

## MADAM,

Hese ensuing Treatises, having received their birth at severall times, (being but little Ones) sought them severall Guardians to protect them: being now all joyntly to goe into the world together to secke entertainement, they humbly present A 2 them-

themselves unto your Honour; befeeching your general proseltion, and your noble admiffion to doe you and your Noble Familie their first joynt-service, and from thence they are contented to beare their adventure for their entertaine ment abroad in the world. And the rather am I emboldned thus to fend them, with this Petition to your Honour. because in the first conception of them in the publike Doctrine, you were pleafed to conceive fo good hope of them, as to defire the profit of wheir fervise, as they hould be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they have received pirit and life from the heavenly Word, and will of God, so they are meet

to attend your most resired presence, and to be trusted wish the charge of your greatest treasure not doubting of your Honours noble and religious respect herein, I desire to remaine.

Your Honours Chaplaine in the things of Jesus Christ, to serve you ever,

N. BIFIELD.

Thou art never overcome, till the temptation please thee, and thou resolvest to make no resistance spiritually, Iames 4, 8.

Quest. But what if I be overcome? Am I not in a desperate condition, if the temptations

have prevailed over me ?

Ans. This case is mournfull, but not desperate: For Peter and David were overcome of the temptation; and though it cost them many teares, yet they were recovered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse unto him, and penitently plead for mercie before the Throne of Grace,

CHAP, XI.

Comforts against our dayly insurities.

Hagainst the temptations of Satan-

Satan. There remaine two other distresses of the Spirit; the one arising from the sense of dayly infirmities, the other from the feare of falling away, and lofing of what we have.

For the first, there are many wayes in which a Christian may fence his heart against the discouragements that arise from the fense of daily infirmities.

And these promises are of two forts: for they are either fuch as give us arguments of consolation in themselves, or fuch as withall remove the objections are wont to arise in our hearts, upon some particular consideration of the manner of the infirmities in us.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnefle, omiffions, distractions, particular falls through frailtie, some kinde of evill thoughts, dulnesse, unchearefulnes, doubts, and

Two forts of promi-

> What is meant by infirmities

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The comforts raifed from the confideration, 1. Of thy age in Christ. and the evill of our good works.

The Arguments of Consolation are:

1. There are differences in the degrees of the age of Christ in us. Some Christians are but weake, young ones, Lambes, Babes, new formed; and God knowes it, and looks for no more from such, then what agrees to their age. He is a compationate Father, that doth not require the same power of gifts in a weak Christian, which he looks, for in a strong.

remember, that we are not under the Law, but under Grace, Rom. 6. ver. 14. We are delivered from the rigour of the Law: God now doth not expect perfection from us, nor accounts us as transgressours, because we are imperfect, but hath received us to the benefit of the

new Covenant: In which, per-

2. It should much ease us to

fection is onely required in Christ,

2. Of thy condition now under Grace.

Christ, and uprightnesse in us.

3. We may be very weake in strength and power of gifts, and yet very fruitfull: We may doe much good while we are in the Infancie of Grace, which the comparison of the Vine (to which the godly are refembled) shewes. The Vine is not the strongest of Trees', and yet is more fruitfull in pleasant fruit, then many other Trees, not of the field only, but of the Garden also. Now the godly are likened to the Vine, Ifai. 27. 2. to fhew, that all their weaknesse notwithstanding, they may be aboundant in pleasing fruit.

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4. The goodnesse of Gods nature should much encourage and comfort us herein: And so if we consider foure praises in the nature of God.

First, He is gracious: he stands not upon desert, we may buy of him without money, he can love us for his owne sake, though we be able

3. Of the fruitfulnes may be in a weak Christian.

4. Of the goodnesse of Gods nature: For he is

I. Gracious, 2. Merci-

3. Slow to anger.

4. Ready to forgive.

5. Of the hope of frength. able no way to pleade our owne merits, I/ai. 55.1, 2,3.

Secondly, he is mercifull, yea mercie pleaseth him, it is no trouble to him to shew mercy, but he delighteth in it, Wic. 7. 18.

Thirdly, Hee is flow to anger. Infirmities will not provoke him to wrath; hee can delight in us still, though we have many wants and weaknesses, Pfal. 103.

Fourthly, He is ready to forgive. If by our too much carelesnesse and frequency in offending he be urged to displeasure, yet he is quickly pacified; a few prayers and teares in the confession of our faults will turne away all his displeasure, so as he will remember our iniquities no more, Psal. 103.

Fifthly, the Lord will strengthen his own work in us by his Spirit; and though grace be but in the bud, yet his blessing shall be inpan our buds, and he will make us grow at the willowes planted by

the

the water-courses: The hopes of increase, should stay us against the present sense of weaknesse, Esay 44.2, 3, 4.

6. There are many things comfortable to be thought upon in

Christ.

For first, He makes account to finde us sick, and sinners, he doth not expect to finde us righteous altogether: He came not to call the righteous, but sinners to repentance, Mark 2.17.

Secondly, We have such an High Priest, as knowes how to have compassion upon those that are out of the way: He is touched with our insirmities. He doth rather pitie us, then hate us for our weaknesses, Heb. 4. 15.

Thirdly, His intercession covers our infirmities. If any man sinne, we have an Advocate, even sessue Christ the righteous, who is the propitiation for our sinnes. He takes an order in Heaven, that God shall not be turned away from

Of many things in Christ: as

1 His opi-

2His compassion.

3 His in-

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us.

4 His

bloud.

us, he makes daily intercession for us.

Fourthly, His blond will powerfully cleanse our conscience from the deadnesse which is in our workes, Heb. 9.14.

f The imputation of his righteouf-nesse.

righteon neffe, and that is his name by which he will be called, Ier. 23.6. His perfect righteousnesse is as truly ours, as if we had performed it our selves: So as although we be most unperfect in our selves, yet in Christ God can finde no fault in us, nor see any transgression: though our sanctifidation be spotted, yet our justification hath no blemish in it.

The help of the Miniftery. 7. The helps God hath afforded us in his Ministers, may be some ease unto us: though for weaknesse we be but Lambs, yet God hath provided for us; he hath given us Shepherds to feed us, and given them a charge to look to his Lambes, as well as his Sheep. The Church is compared

pared to a nurse with breasts, and we have a promise to suck out of the breasts of her consolations, Ierem. 23. 4. Esay 5. 11, 12, 13. Iohn 23. 19.

8. Wee should especially be refreshed with the consideration of divers particular favours God hath assured us of in his Word:

as,

First, That he will not deale with us after our finnes, nor reward us after our iniquities, Pfal.

193.

Secondly, That he will spare us, as a man spareth his sonne that serveth him. No father can shew compassion like to that which God will be bound to shew to his children, Mal. 3.17.

Thirdly, that the smoking flaxe shall not be quenched, and the bruised reede shall not be broken; though grace were in us but like the heat in the wieke of the Candle, when the light is out, yet God hath taken order that it shall not

Of divers particular favours God hath affired us of.

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be

be extinguished, E/ky 42. 3.

Fourthly, that in all times of need we shall have accesse unto the Throne of Grace, and obtaine a supply of all our wants; so as we may go boldly to ask what we need in the Name of Christ, and it shall be given us, Hebrewes 4. ult.

Fifthly, That he will accept of our desires, and our will to doe his service shall be taken for the deed, so as he will reckon of so much good to be done by us, as we desired and endeavoured to doe: our works are as good as we desired to have them to be: The preparations of our hearts, are reckoned with God as great things, Esay 55. I lerem. 30. 2. 2 Cor. 8. 12.

Sixthly, That in all his dealing with us, he will use us in all compassion with a tender respect of our weakenesse. Our weeping and supplication shall be accepted before him, and he will same we

to walk in a streight way, in which we shall not stumble, Ier. 21.9. In all our afflictions, be is afflicted. In love, in care, in pitie, he will redeeme us, and carrie us as in the dayes of old, Esay 63. 9. As he hath borne us from the womb, fo will he be the same still unto old age, even unto the gray haires. He will carry us in the armes of his compassion: He hath made us, he will beare, even he will carry, and will deliver us, Efay 46.3, 4. He will gather the Lambes with his armes, and carry them in his bosome, and gently leade those that are with young, Esay 40. II.

Seventhly, That he will supply all our necessities out of the riches

of his glorie, Pfal. 4 19.

Eighthly, That he will passe by our meere frailties, and take no notice of the errours of our lives that arise from meere infirmities; There is no God like unto him for passing by transgressions, Mich. 7. 18.

R 3 Ninthly,

Ninthly, That he will strengthen us, and make us grow in the gifts bestowed upon us: The Lord will be the hope of his people, and the strength of his Children of Ifrael, Ioel 3.16. He giveth power to the faint, and to them that have no might, he increaseth strength: they that wait upon the Lord, Shall renew their freugth, Efa. 40, 29,3 I He will be as the dew to his people. They shall grow as the Lillie, and cast forth their roots as Lebanon. Their branches shall spread, and their beauty be as the Olive tree. and their smell as Lepanon. They That revive as the Corne, and grow as the Vine, Hof. 14. 5, 6, 7.

And to affure all this, God would have us to know that he hath married us unto himselfe, and holds himselfe tyed in the covenant of marriage with all kindnesse and faithfulnesse, to take the care and charge of us for ever,

Hof. 2. 19.

Of what God may bring thee to.

6. To conclude the first fort of promifes, what knowest thou what God may bring thee unto, notwithstanding thy weaknesse? He can make thee to multiplie as the bud of the field. He can make thee increase and waxe great. He can make thee attaine unto excellent ornaments, Fzech. 10.7. Since thou art the branch of his planting, the work of his hand, he may greatly glorifie himselfe in thee, so as thy little one may be as a thousand, and thy small one as a frong Nation. God can performe it in his due time, Efay 60.21,22. Though theu have but a little strength, God hath set before thee fuch an open doore, as no man can short: and God can make thee stand in the love of the truth, without denying his Name when the houre of temptation comes upon the World, and many of great understanding fall, Rev. 3.8,9,10.

Hitherto of the principall confolations in the case of infirmities.

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CHAP.

## CHAP. XII.

Divers objections are answered.

I followeth that I should answer certaine objections, which doe usually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grievous, because I finde affliction of spirit joyned with them. These terrors and passions upon my heart doe dismay me, and make me doubt, those comforts doe not belong unto me.

Sol. God may afflict thy Spirit, and yet be well pleased with thee; yea therefore thy case is the more comfortable, because thou feelest the weight and burden of thy finnes, as the places of Scripture following, most evidently

dently and comfortably shew:

namely,

Psalme 34. 15. The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

Matth. 11. 28, 29. Come unto me all yee that are weary and heavy la-

den, and I will ease you.

Takemy yoake on you, and learne of me, that I am meeke and lowly in heart, and you shall finde rest unto

your foules.

Ierem. 31.25. For I have satiste the weary soule, and I have replenished every sorrowfull soule. And their soule shall bee as a watered garden, and they shall have no more sorrow: the latter part of the 12. verse, &c.

Esay 63.9. In all their troubles he was troubled, and the Angel of his presence saved them. In his love and in his mercy hee redeemed them, and he have them and carried them almaies continually.

Psal. 31. 21, 22. Blessedbee the R 5 Lord: Lord: for be bath shewed bis marvellous kindnesse towards me in a strong City.

Though I saydinmy hast, I am cast out of thy fight; yet thou heardest the voyce of my prayer, when I

cryed unto thee.

Psal. 193.9. He will not almaies chide, neither keepe his anger for ever.

Ob. But I offend daily .

Sol. That is cleerely answered in Gods promise: For he saith, he will multiply pardon, or aboundantly pardon, Esay 55.7.

Ob. But I finde I grow worse then I have beene, my heart is

much out of order.

Sol. If there be an heart in thee desirous to returne; there is comfort also against this distresse. The Lord will heale thy backe-stiding, if thou take unto thee words to confesse thy falling away, Hos. 14. 1, 3, 4. Behold ( sayoth the Lord) I will bring it health and cure, and I will cure them, and

reveale

reveale unto them the aboundance of peace and truth, Ieremie 33. 6. There is bealing in the mings of the Sunne of righteon field, and yee shall goe forth and growup, as the Calves of the Stall, Malachy 4.2.

Ob. But I am extreamely burthened with my ignorance, this is a continuall grievance unto

me.

Sol. There are many comforts

against ignorance.

I. It is a speciall promise of God in the new Covenant, that he will write his Lawes in thy heart, and hee will make thee to know the Lord: Thou maist goe boldly to the Throne of Grace, to beg fur ther illumination of the Spirit of God. This is one of the suits God cannot deny.

thee by a way which thou hast not knowne: Hee will preserve thee by his knowledge, though thou be unacquainted with the way thy

SiConitructions about ignorance in the godly. thy selfe. He that led his people from Babel to Sion, when they scarce knew a foot of that long way, will leade thee in the straite way, from Earth to Heaven, if thou seeke a way of God as they did, Esay, 42.16.

3. We have such an High Priest as knowes how to have compassion on the ignorant. He that required that property of the High Priest in the Law, will much more expresse it himselfe, Hebrewes 5. 1,

2.

4. This must be thy glory, and the Crowne of rejoycing, that though thou be ignorant of many things, yet thou knowest God and Christ crucified, and this is eternall life, John 17.3.

5. The Ministers of the Gospel are ours, and therefore if we attend upon the Word and continue in it, we shall know the truth: their instructions shall be dayly distilled into thy heart like drops of raine, I Cor. 3. 22, 23.

6. The

6. The anointing thou half received, shall teach thee all needfull things, and lead thee into all truth, I John 2, 27.

7. There is a feed of heavenly doctrine east into thy heart, which shall ever remains in thee. It is indelible, it cannot be blotted out,

I. Iohn 3.9.

8. Lastly, Knowledge is the gift of Christ, and as we know that he is come, so we believe that hee will give understanding, that we may know him that is true, and wee are in him that is true, even in his Sonne Iesus Christ: this is the true God and cternall life, I John 5.10.

Ob. But we want or have lost the meanes of knowledge; our

Teachers are taken from us.

Sol. It is true; Where vision frileth the people faint; but yet:

I. After God bath given you the bread of affliction, and the water of adversitie, bee will restore Teachers, and no more restrains instruction,

Bruction, Elay 30. 20.

of helpe, yet thou knowest not how God can provide: Hee can open the Rivers on the tops of mountaines, and he maketh the wildernesse a standing poole, when his people thirst and cry unto him, Esay 41.17, 18.

3. If ordinary meanes faile and be denied, God will then supply of his Spirit, and make that meanes which is left, to suffice for thy preservation and building

up, Philip. 1 . 19.

Now that there may be the more abundant support unto our hearts in this case of infirmities, I will open two places of Scripture that doe meet with the most objections of our hearts.

The first is, Exedus 34 6, 7. where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and give him the praise of his rich grace, where hee so describeth

The full explication of the words in Exo. 34. 6,

the

the Lord, that in his titles he giveth an answer to many objections.

1. If thou fay, thy infirmities may alienate the Lord from thee:

Hee answers that he is Ichovah, alwayes the same, unchangeable. Hee will not alter his love towards thee, but love thee to the end: and for the more assurance, he repeated the title twice, because he knowes, we most doubt of that, and have most need to hee succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many adversaries and discouragements:

He answers, that he is God, or strong; to signific that nothing shall hinder the worke of his grace towards thee, but hee will keepe thee by his power,

and

med of thy ignorance, which is more then can be conceived:

He answers, That he is abundant in truth to supplie thy defects, and to performe his promise, though thou have but a little faith.

8. If thou say, Thou doest beleeve that God is all this unto
some men; and that Abraham,
and David, and others that were
in great favour with God, have
found all this: But for thy selfes
the rt so vile a creature, and so
means a person, as it is not for
thee to expect such great things
of God:

He answers, that he beepes mercy for thousands. He hath not spent all upon David, or the Patriarchs, or Prophets, or Apostles, or Martyrs, or Ministers; but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to all that come unto him for mercie.

9. If thou yet fay, Thou art

of.

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doth there any miserie fall upon the wicked in outward croffes, but the like may befall the godly. All things come alike to all: there is one event to the righteoms and to the wicked; to the cleane, and uncleane; to him that sweareth, and to him that feareth an oath; as is the good, so is the sinner. This, saith Solomon, is an evill among all things that are done under the Sunne, that there is one event unto all, Eccles. 9.1,2,3.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. The race is not to the swift, nor the battell to the strong, nor yet bread to the wife, nor riches to men of understanding, nor yet favour to men of skill, but time and chance bappeneth to them all, Eccles. 9. 11.

8. That besides the present miseries, there are many miseries to come; fo as it is an argument to prove the happinesse of the dead,

that

that they are taken away from the miserie to come, Esay 57. 1, 2. Which should likewise move us to love life the lesse, because we know not what fearfull alterations may come, either in our outward estate, or in matters of Religion. What case were wee in, if war should come upon us, with all the desolations and terrors that accompanie it? What if the pestilence should come again? or wee be left in the hands of the violent? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearfull alterations may be in Religion? And is it not best to be in heaven, and then are we fafe? Belides, the mileries may fall upon our own bodies, or our children, or friends, &c. And thefe things should abate the love of life as we respect God.

Hh 3 CHAP.

## CHAP. VIII.

The miseries of life in respect of evill angels.

Now fecondly, let us turne our eyes to the evillangels, and then these things may afficient us

fright us.

I The world full of Devils.

1. That they are every where up and downe the world; in the earth, aire, feas; no place free. Those ficrie serpents are every where, in the wildernesse of the world. Wee leade our lives here in the midst of innumerable dragons; yea, they are in the most beavenly places in this life: the Church is not free from them. A man can stand no where before the Lord, but one devill or other is at his right hand, Eph. 2. 2. and 6. 12. Zac. 3. 1. lob 1. And fure, it should make us like the place the worse, where such foule spirits are: the earth is a kind of hell

in that very respect.

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Secondly, it should more trouble us, that we must of necessity enter into the Conflict with the devils, and their temptations, and to bee buffetted and gored by them.

A man that knew he must goe into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to wrestle with st he and blond, then with these Principalities and Powers, and spiritual wickednesses, and great Rulers of the world, Ephes. 6. 12.

Thirdly, befides, it addes unto the distresse of life, to consider of the subtilitie and erneltie of these devils, who are therefore like the crooked Serpent, and Leviathan, and Dragons, and roaring Lions, seeking whom they may devoure. Though these things will little move the hearts of wicked men; yet unto the godly minde, Hh 4 the

2Our conflict with] devils.

3 Their fubriltie and erueltie. the temptations of life are a grievous burden. Thus much of evill angels.

CHAP. IX.

The miserie of life in respect of the world.

Thirdly, consider but what the world is, in which thou livest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer to give thee. First, for the apparent miseries:

1. It is exquisitely like a wildernesse; no man, but for innumerable wants, lives as in a desart here.

2. It is a true Agypt to the godly; it continually imposeth hard taskes and servile conditions. Life can never be free from grievous burdens and inexorable

9 Apparent miferies of life in this world.

1 Like 2 wildernes.
2 Like Egypt.

exorable moleflacion.

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3. This world is verily like Sodome, full of generall and unspeakeable filthinesse: All the world lyeth in wickednesse; scarce one Lot to bee found in a whole Citie, or Parish. If God would seeke but five righteous men, that are truely or absolutely godly, they are not to bee found in the most assemblies in the world; nay, in the Church too.

4. Yet more; this world is a very Pest-boase, spiritually considered. Every man that a godly man comes neere, hath a mischievous plague-fore running upon him, yea, the godly themselves are not without this disease: so as there is a necessity, as it were, to infect, or be infected, still in all places, or companies. Oh who would love to live in a Pest-house that may dwell in a place for ever free from all all infection!

3 Like Sodome.

4 Like a Pesthouse.

Hh 5

Yet

y Like a very Golgotha.

In this world the dead bury the dead.

5. Yet more, this World. why, it is a very Golgotha, a place of dead men; wee live amongst the Graves: almost all we fee, or have to deale with, are but men truely dead. Alas, what should wee reckon of the life of mens carkasses, when their soules are dead, and both foule and body sentenced to eternall death? Almost all that we meete with, are malefactors, under sentence, ready to bee carried to execution; the wrath of God hanging over their heads, and unquencheable fire kindled against them; and shall wee bee so besotted, as to love the dead more then the living? or the fociety of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Palace of endlesse and matchleffe bliffe ?

6 It hates

6. Why should wee love the World that bateth us, and casts us off, as men dead out of minde?

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Are we not crucified to the world? Galat. 6. 14. and doe not wicked men hate us, and envy us, and peake all manner of evill sayings of m, because we follow good? The World loves ber owne, but us it cannot love, because we are not of this world. Can darkenesse love light? or the sonnes of Belial care for the sonnes of God? In this world wee shall have trouble; and if we found not peace in Christ, wee were of all men most miserable, Ich. 15. 19. Ecclef. 4. 4. Iob. 17. 14. 2 Cor. 6. 17. loh. 16. 33. And if they hate us for well-doing, how will they triumph, if our feete doe but flippe? Wee should desire death, even to be delivered from the feare of giving occasion to the world to triumph, or blaspheme in respect of us. Yea, so extreame is the hatred of the World, that a just man may perish in his righteousnesse, when a wicked man prolongs his dayes in his wickednesse, Eccles. 7. 17, and 8. 4.

7 It will not helpe us, if wee bee in milery.

7. Do we fall into any speciall miserie in this world? why, bebold the teares of the oppressed, and there is none to somfort them. Wee are either not pitied, or not regarded: or the compassion of the world is like the morning dew; it is gone as a tale that is told; our mifery will last, but there will foone bee none to comfort us. Miferable comforters are the most that can bee had in the world, and for this reason Salomon praised the dead, that are already dead, above the living, that are yet alive, Eccles. 4 1, 2.

8 Every Christian hath some speciall misery.

8. There is usually no Christian, but in this world hee hath some speciall misery upon him, either poverty, or debt, or disease in his body, or the like, &c.

6. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to us. Now who would tarry behind them, or essente of this world, when they

are gone from us?

And thus much of the apparent miseries of this world.

## CHAP. X.

The vanities of the seeming felicities of the world.

Now it followeth; that I should intreate of the vanities that eleave to the seeming felicities of the world, and prove that there is no reason to bee in love with life for any respect of them.

The best thing the world can make shew of, are Honours, Credit, Lands, Houses, Riches, Pleafures, Birth, Beauty, Friends, Wit, Children, Acquaintaince, and the like. Now there be many things which apparently prove, there can be no sound contentment, or felicity in these: For,

1. All things bee full of labour

What the feeming felicities of the world are.

Fifteen arguments to prove the vanity of the best worldly things.

I All full of labour.

2 A small portion that is atuained.

3 Men ean-

3 Men eannot agree about the good that is in them, which thould be beft. bour, who can utter it? Ecclefiaftism 18. Men must gaine the
blessing of the earth with the
sweate of their browes: there is
seldome any outward blessing,
but it is attained with much diffieulty, paines, or danger, or care,
or grievance some way.

2. How small a portion in these things can the most men attaine? If the whole world were possessed, it should not make a man happy; much lesse those small parcels of the world, which the most men can attaine. Eccles. 1.2.

3. It is manifest, men cannot agree about the chiefe good in these things. Life is therefore apparent'y vaine in respect of these things, because there are almost infinite projects, and variety of opinions: and in all these successions of ages, no experience can make men agree to resolve which of these things have felicity in them. Who knowes what

is good for a man in this life, all the daies of his vaine life, which he spendeth as a shadow? Eccles.

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14. In all these things here is nothing now, but it hath beene; the same or the like to it. Now things that are common, are out of request, Eccles. 1. 9, 10. and 3. 15.

5. The world passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the eare with hearing. If a man live many dayes, his foule is not filled with good; the defire after thefe things will vanish; men cannot love them still : Our life is spent in wishing for the future, and bewaiting of the past; a loathing of what wee have tafted, and a longing for what wee have not tafted: which were it had, would never more satisfie us then that wee have had. Hence it is that men weary themselves in seeking of variety of earthly things, and

4 Nothing

fires after these things will not last.

and yet cannot bee contented. The vexation that cleaves unto them still breeds loathing. Wee are like men that are Sea-ficke. that shift from roome to roome and from place to place, thinking to finde ease; never confidering, that fo long as the fame Seas fwell, and winds blow, and humors are stirred, alteration of place will not profit: So it is with us; fo long as wee carry. with us a nature To full of ill humours, and that the pleasures of the world have so much vanity in them, no change of place, or delights can satisfie us : Seeing there are many things that increase vanity, what is man the better ? Eccles. 6. 13.

Their nature is vaine.

things satisfie, when the nature of them is so vile and vaine? They are but blasts, a very shadow, which is something in appearance, but offer to lay hold upon it, thou graspest nothing. Man walketh

walketh in a vain shadow, and disquieteth himselfe in vaine. He that loveth silver, shall not be satisfied with silver, Eccles. 1.9. Psal. 39.

7. Besides, there is a snare in all these earthly things; they are like pitch to desile a man; there is ever one temptation or other lodged under them; and the fruition of them, and desire after them, breed many noisome lusts in the soule, I Tim, 6.6.

8. These outward things are also uncertaine, and transitorie. Riches have wings, and will suidenly slie away: and Fame is but a blast: and the glorie of man is but as the slower of the field, which is to day, and to morrow withered. The fashion of this world passet away: and at the last day they shall be burnt and consumed in the fire: I meane these sensites things, we now set our hearts upon, Esa. 40.6. I Cor. 7.31.

6. There is no support in these things, in the evil day they cannot helpe

7. The amitie of the world is the enmity with God.

8. All fubjed to vamity or violence. Ma.6.19, 10. They may be loft at the very feate of judgement Eccl. 3.16, 18.8 4.1, 9 They will not helpe us in the evill

day.

10 The love of them is damnable.

helpe us, when the houre of temptation comes upon us.

10. A man may damne his owne foule by too much liking of these things: the abuse of them may witnesse against men in the day of Christ: James 5. 1. and Phil. 3. 19.

II. In these things there is one condition to all; as it falleth to the wife man, fo it doth to the foole,

Ecclef. 2. 14.

12. All things are subject to Gods unavoidable disposing. Let man get what hee can, yet God will have the disposing of it; and whatsoever God shall due, it shall abide; to it can no man adde, and from it can no man diminish, Ecclef 3.1.

13. A man may have all abundance of these things, and yet not have a heart to ufe them. Evill is so set in the hearts of the sonnes of men, and such madneffe cleaves unto them, that they cannot take the contentment of the things they have:

to One condition to all.

12 God will dispose,

13 A man may want an heart to use them.

have; and fo they be worse then an untimely fruit, Eccles. 6.1,7. and 9.3.

14. Every day bath his evil; and afflictions are so mingled with these outward things, that their taste is daily marred with bitternesse which is cast into them; no day without his griese: and usually the crosses of life are more then the pleasures of living; so as they that rejoyced, ought to be as though they rejoyced not.

15. Lastly, if all these considerations may not suffice, then remember that thou art mortall; thy life is short, it passeth as a dreame, it is but as a span long, thy dayes are few and evill; all these things are clogged with a necessitie of dying. Life was given thee with a condition of dying. Gen. 47. 9. Iob. 14. 1. Thy life passeth like the winde, Iob 7. 7. Yea, our dayes consume like smoake, Psal. 102. 3. All sless is

graffe, Efay. 40.5. And hence arise

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r4 The cvils of life ever mingled with them.

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Our mortalitie aggravated by 4, confiderations I All thou halt is but the provifion of a Pilgrim,

many confiderations deduced from the head of our mortalitie: For,

1. All these things are but the necessaries of thy Inne: Thou art a stranger and a pilgrim, and canst enjoy them but as a passenger; thou canst carry noting out of this world, but in all points as thou camest into the world, so must thou goe bence, Eccles. 3.13,14,15.

2 Thy death is uncertain. 2. The time, place, and manner of thy death is uncertaine: there is no time nor place, but man may die in it; the Court, the Church, the Campe: yeathe very wombe is not excepted. There is but one way to come into the world, but there are a thousand wayes to goe out; and therefore the possession of all things is wonderfull uncertaine.

3 When shoudiest all will be forgotten. 3. When thou diest, all will be forgotten, there is no more remembrance of former things, nor shall there be any remembrance of things which are to come, with those that

that shall come after, Eccles. 1.11.
That which was, in the dayes to come shall be forgotten: Yea, a man shall bee forgotten in the Citie where hee hath done right, Eccles. 8. 10. For this very reafon Solomon hated life, Eccles. 2.17.

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4. When thou dieft, thou shalt die either without issue, or leave children behind thee. If thou die without iffue, how hast thou beene infatuated in feeking thefe outward things with fo much care and toile, and couldest never say to thine owne soule, For whom doe I travell, and defraud my selfe of pleasure? Thou gatherest these things, and knowest not who shall injey them, Eccles. 4.8. If thou die and leave issue, thou mayest be frighted and amazed with one of these things. For either thou mayest be despised while thou livest, of those for whom thou endurest sore travell, fo as they that shall come after thee, doe not rejoyce in thee, Ecclef.

4Thy case in death, whether thou die with, or without issue. clef.4.15,16.Or else thou mayest leave the fruit of thy labours to a foole, or a wicked wretch. For who knoweth whether hee that shall rule over thy labours, shall be a wife man or a foole? This very confideration made Solomon hate all his labour which hee had taken under the Sunne; and he went about to make his heart despaire of all his labours, that he should use all his wisedome and knowledge for attaining of great things, and yet might be in danger to leave all for a portion to him that hath not laboured in misedome: and all that is vexation of spirit, Eccles. 2. 18. to 24. Or else thou mayest beget children, and thy riches perish before thy death, and then there is nothing in thine hand to leave them, Ecclef. 5.14.

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## CRAP. XI.

The miseries of life, in refpect of our selves.

Thus have wee cause to be wearie of life, in respect of God, the evill angels, and the World. Now if there were none of these to molest us, yet man hath enough in himselfe to marre the liking of this present life. For,

1. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in
thee: thou art under cure indeed,
but thou art not sound from thy
sore, thou art Lazarus still. This
verie consideration made Paul
wearie of his life, when he cried
out, O pretched man that I am!
who shall deliver mee from this bodie
of death? Rom. 7. And if in this
respect we be not of Pauls minde,
it is because wee want of Pauls

The caufes in our felves why we should not be in love with life: as,

The remainders of corruption of nature.

good-

Which is the more grievous. goodnesse and grace. And this corruption of nature is the more grievous, if wee consider either the generalitie of the spreading the infection, or the incurable-nesse of it, or the ill effects of it.

I Because it is spread For the first, this is a leprosie that spreads all over. There is
no sound part in us, our mindes,
our memories, our wills and affections: yea our very consciences
are still impure within us: there
is no good nature in us in any
one facultie of our soules, but
there is a miserable mixture of
vile insection.

2 Because in us uncurable. Secondly, this is the worse, because this is incurable. There lieth upon us a very necessitie of sinning, wee cannot but offend. Of the shesh it is well said, I can neither live with thee, nor without thee. The shesh is an inseparable ill companion of our lives, wee can goe no whither to avoid it, &c.

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Thirdly, if wee confider but fome of the effects of this corruprion in us : as,

1. The civill warre it canfeth in our foules: there is no bufinesse can be dispatched, that concernes our happinesse, without a mutinie in our own hearts. The flesh is a domesticall Rebell. that dayly lusts against the Spirit, as the Spirit hath reason to lust against the flesh, Galatians

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2. Secondly, the infufficiencie it breeds in us for our callings. The greatest Apostle must in this respect crie out, Who is sufficient for these things? Though Gods work be all faire work, yet we fee that every man is extremely burdened with the defects and miftakings, and infufficiencies which befall him in his course of life.

3. It works a perpetuall madnesse in the heart of a man, in some respects worse then that of

4. Effects of corruption of nature in I., Civill war within us.

2. Infufficiencie for our calling.

3. A ftirring kinde

some lunatickes: For they are mad at some times of the yeare. onely, or chiefly; but man is feldome or never free from this inward madnes of heart: Solomen faith, The heart of the somes of men is full of evill, and madnelle is in their bearts while they live, and after that, they goe to the dead. Now this madnesse appeares in this, that men can never bring their hearts to a fetled contentment in the things they enjoy, but death comes in upon them, before they know how to improve the joy of their hearts in the blesfings they enjoy, whether temporall or spirituall. This vile corruption of nature diffuseth gall into all that a man possesseth; so as it marreth the tafte of every thing.

4 Swarms of evill thoughts and actions. 4. It fills our hearts and lives with innumerable evils; it ingenders, and breeds infinitely swarmes of evill thoughts, and desires, and abundance of sinnes

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in mens lives and conversations, so as godly David cries out; Innumerable evils have compassed me about, and I am not able to look up.
They were more then the haires of his head, therefore his heart sailed him, Psal, 40. 12.

5. It is continually madnesse; to betray us to Satan and the world, in all the oceasions of our life.

6. It will play the Tyrant, if it get any head: and leade us captive, and give wretched laws to the members: yea, every finne, which is the brat bred of this corruption, is like a fury to fright and amaze us: there is a verie race of devils bred in us, when Satan and the flesh ingender together in us.

2. And as we are thus miserable in respect of the remainders of corruption, so are we in respect of the remainders of the punishment of sinne upon our spirits:

Our hearts were never fully free since the first transgression, our

I i 2 mindes

2. In refpect of the remainders of the punifhment of finne.

mindes are yet full of darkneffe; that even godly men do ferioully crie out, They are but as beafts; they have not the understanding of men in them : And in many passages of life they carrie themfelves like beatts , Pfalme 32. 9. Eccles. 3. 18. The joyes of Gods presence are for the greatest part kept from us: our consciences are still but in a kinde of prison: when they goe to the feat of judgement to give fentence in any cause, they come forth with fetters on their legs, as prifoners themselves; besides the many personali scourges light upon our foules in this life.

3. If wee respect the condition of our badies. 3. Lastly, the very condition of our bodies should not be overpleasing to us: our deformities, and infirmities, and the dangers of further diseases, should tire us out, and make us account it no lovely thing to be present in the body, while wee are absent from the Lord. And thus of the mise-

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ries of our lives also. Now it remaines that I should proceed to the fecond fort of contemplations, that is, those that are removals: namely, fuch meditations, as take off the objections, which are in the hearts of men.

### CHAP. XII.

Comforts against the pain of Death.

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Here are in the mindes of all men certaine Objections, which if they could be removed, this feare of Death would be flocked up by the very roots. I will instance in some of the chief of them, and fet downe the anfwers to them.

Some men fay, they should not Ob. I. be afraid of death, confidering the gaine of it, and the happinesse after death, but that they are afraid of the paine of dying:

Sol.

Ten reafons to shew the folly of men, in pretending the fear of the paine of death. It is the difficultie of the passage troubles them.

For answer hereunto, divers things would be considered of, to shew men the folly of this feare.

First, thou likest not death, because of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it: And shall death doe so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the Cure?

Secondly, there is difficultie in getting into an Haven. Hadst thou rather be in the tempest still,

then put into the haven ?

Thirdly, thou likest not death, thou sayest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men object not at the paines of life, which they endure without death. There is almost no man, but he hath endured worse paines

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paines in life, then he can endure in death, and yet we are content to love life still: Yea, such is our folly, that whereas in some pains of life we call for death to come to our succour; yet when wee are well againe, we love life, and loath death.

Fourthly, we are manifestly mistaken concerning death; for the last gaspe is not death. To live, is to die; for how much we live, so much we die: every step of life, is a step of death. He that hath lived halfe his dayes, is dead the halfe of himselfe. Death gets sirst our infancie, then our youth, and so forwards; All that thou hast lived, is dead.

Fiftly, it is further evident, that in death there is no paine; it is our life that goeth out, with paine. We deale herein; as if a man, after ficknesse, should accuse his health of the last paines. What is it to be dead, but not to be in the world? And is it any I i 4 paine

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paine to be out of the world? Were wee in any paine before we were borne? Why then accuse we death, for the paines our life gives us at the parting? Is not sleep a remembrance of death?

Sixthly, if our coming into the world be with teares: is it any wonder, if our going out be for

too ?

Seventhly, besides, it is evident that wee make the passage more difficult, by bringing unto death a troubled and irresolute minde: It is long of our selves there is terrour in part-

Eightly, consider yet more, the humours of the most men. Men will suffer infinite paines for a small living, or preferment here in this world: yea we see, souldiers for a small price will put themselves into unspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of advantage to themselves. Will men kill the mselves for things of no value; and yet bee afraid of a little paine to be endured, when such a glorious estate is immediately to be enjoyed in heaven?

Ninthly, let not man pretend the paines of death; that is but a figge-leafe to cover their little faith: For they will languish of the Gout; or Stone, a long time, rather then die one sweet death with easiest conditions possible.

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Tenthly, if none of these will perswade, yet attend, I will shew thee a mystery: Feare not the paines of death: for first, death is terrible, when it is inslicted by the Law; but it is easie, when it is inslicted by the Law; but it is easie, when it is inslicted by the Gospel: the Carse is taken off from thee; thou art not under the Law, but under Grace: And besides, for this cause did Christ die a terrible and a cursed death, that every death I i 5 might

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might be bleffed to us. And further; God, that hath greatly loved thee in life, will not neglect thee in death : Precious in the fight of the Lord is the death of his Saints. What shall I say against the terror of Death, but this Text of the Apolle? Thanks be to God, that kath given ne victory through lefus. Christ. He hath pulled the sting out of Death : O Death where is

thy fing ? 1 Cor. 15.55.

Laftly, thou hast the Spirit of Christ in thee, which will succour and ftrengthen, and eafe thee, and abide with thee all the time of the combate. Why should wee doubt of it, but that the godly dye more easily then the wicked? Neither may we gueffe at their paine, by the pangs upon the body : for. the body may bee in grievous. pangs, when the man feeles nothing, and the foule is at fweete eafe, in preparing it felfe to come immediately to the fight of God.

CHA.P.

## CHAP. XIII.

Comfort against the loss of the body in death.

OH! but in death a man is destroyed, hee loseth his body, and it must bee rotted in the earth.

Sol. 1. It hath bin shewed before, that the separation of the soule from God, is properly Death; but the separation of the soule from the body, is but the shadow of Death: and we have no reason to be assaid of a shadow.

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he man remaines still, though hee be without the body. Abrabam, Isasc, and Isasch, are proved to be living still, by our Saviour Christ, though their bodies were consumed in the earth; and God was their God still. It is true, Death seizeth on thy body; but a Christian, at the most, suffers but.

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but aliquid mortis, a little of death.

Death is like a Serpent; the Serpent must eate dust: now death therefore can feed upon no more but our dust, which is the body, it cannot touch the soule: whereas wicked men suffer the whole power of death, because it seizeth both upon body and soule too; and in their case onely it is true, that death destroyes a man.

3. Grant that we lose the body in death, yet that ought not to be terrible; for what the body is, it hath beene before shewed: It is but a Prison to the Soule, an aldrotten House, or a ragged Garment; it is but as the Barke of a Tree, or the Shell, or such like: now what great losse can there be in any of these?

4. This separation is but for a time neither; we doe not for ever lose the body, wee shall have our bodies againe, they are kept safe for us till the day of Christ. Our

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graves are Gods chefts, and hee makes a precious account of the bodies of his Saints, they shall be raised up againe at the last day. God will give a charge to the earth to bring forth her dead; and make a true account to him, Revel. 20. And God hath given the affurance of this, not onely in his Word, by promifing it, but in his Sonne, whom he bath raised from the dead. If any fay, What is that to us, that Christs body is raised? I answer, it is a full affurance of the fafety, and of the refurection of our bodie: for christ is our head. Now cast a man into a River, though all the body be under water, yet the man is fafe, if the head be above water; for the head will bring out all the body afterit. So it is in the body of Christ: though all we finke in the river of death, yet our Head is risen, and is above water, and therefore the whole body is fafe.

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5 It should yet more satisfie us, if we throughly consider, that we shall have our bodies againe much better then now they are. Those vide bodies we lay downe in death, shall be restored againe unto us glorious bodyes, like the body of Christ now glorified, Philippians 3.21. And therefore death loseth, by taking away our bodies; we have a great victory over death: The grave is but a surnace to refine them, they shall come out againe immortall and incorruptible.

# CHAP. XIIII.

The defire of long life confuted.

06.3.

OH ! but if I might live long,
I would defire no more:
If I might not dye till I were
fiftie or threescore yeeres old,
I should bee contented to dye
then.

Solv

Sol. There are many things may shew the vanity and folly of men, in this defire of long life: For.

If thou art willing to die at any time, why not now? Death will be the same to thee then, it is

land arise one Is any man angry and grieved when hee is at the Sea in a Tempest, because hee shall bee so quickly carried into the Haven? Is he displeased with the Wind, that will foone fet him fafe in the Harbour? If thou believe that death will end all thy miferies, why art thou carefull to deferre the time ?

Till thy debt be paid, time will not ease thee, thy care will continue; and therefore thou wert as good pay at the first, if thou bee fure it must be paid at all.

4. In this world there is neithen young nor old. When thou haft lived to that age thou defirest, thy time past will bee as nothing,

Nine arguments to thew the vanity of men in defiring to live long.

thing. Thou wilt still expect that which is to come; thou wilt bee as ready to demand longer respit then, as now.

here so long for? There will be nothing new, but what thou hast tasted; and often drinking will not quench thy thirst: thou hast an incurable dropsie in thy heart, and these earthly things have no ability to fill thy heart with good, or satisfie thee.

6. Wouldst thou not judge him a sot, that mournes because he was not alive an hundred yeeres agoe? And thou art no better: thou mournest, because thou canst not live an hundred yeeres hence.

7. Thou hast no power of the morrow, to make it happy to thee. If thou die young, thou are like one that hath lost a Die, with which he might as well have lost as wome.

8. Consider the proportion of time

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time thou desirest to thy selfe, reckon what will be spent in sleepe, care, disgrace, sicknesse, trouble, wearinesse, emptinesse, fear; and unto all this adde sinne: and then think, how small a portion is lest of this time, and how small good it will do thee. What can that advantage thee with such mixtures of evill? It is certaine, to live long, is but to be long troubled; and to die quickly, is quickly to be at rest.

G.Lastly, if there were nothing else to be said, yet this may suffice, that there is no comparison betweene time and eternity. What is that space of time to eternitie? If thou love life, why does thou not love eternal life? as was said

before.

### CHAP. XV.

# Of them that would live to doe good.

By I would live long to doe vice, and to benefit others by

mine example.

Sol. First, search thine owne heart: it may be this pretence of doing good to others, is pleaded onely, because thou wouldest further thine owne good. Thou wouldst not feeke the publike, but to finde thine owne particular.

2. God that fet thee to do his work, knowes how long it is fit for thee to be at the same; hee knowes how to make use of the labours of his workmen: He will not call thee from thy work, till he be provided to dispatch his bufineffe without thee.

3. It may be, if thou be long

06.4.

Six reafons against their pretence, that would live long to do good, as they fay.

2.

at thy work, thou wouldest marreall; thy last works would not be so good as thy first: It is best to give over, while thou doest well, &c.

4. If God will pay thee as much for halfe a day as for the whole, art thou not so much the

more to praise him?

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5. It is true, that the best comfort of our life here, is a religious conversation: but thy Religion is not hindered by going to heaven, but perfected. There is no comparison betweene thy goodnesse on earth, and that in heaven. For though thou mayest doe much good here; yet it is certaine, thou does much evill here too.

6. Whereas thou perswadest thy selfe, that by example thou mayest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one be healed. It is but to tempt God,

to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If divers fresh waters fall into the sea, what doth that to take away the saltnesse of the sea? No more can two or three Lots reforme a world of Sodomites.

# CHAP. XVI

Why men may not make away themselves to be rid of the miseries of life.

06.5.

Ob. 5. By then it seemes by this, that it were a mans best course to take away life, seeing so much evill is in life, and so much good to be had in death.

Sol. I

Sol. 1. I think, the most of us may be trusted of that danger. For though the soule aspire to the the good to come, yet the bodie tends unto the earth, and like an heavie clog weighs men downwards.

2. That is not the course; we must cast the world out of our hearts, not cast our selves out of the world. It is both unseemely and extremely unlawfull. It is unfeemely: for it is true, we ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battel. Thou art Gods fouldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. When Christ the great Captaine founds a retrait; then it is honorable for thee to give place. Befides, thou art Gods tenant, and doest hold thy selfe as a tenant at will: the Landlord may take it from thee, but thou canft not without difgrace furrender at thy pleasure; and it is extreme Aothfulnesse to hate life, onely,

a. Against selfe-murder.

for the toyles that are in it. Secondly, and as it is unfeemely, fo it is unlawfull, yea damnable. It is unlawfull: for the souldier that runnes away from his Captaine, offends highly; fo doth the Christian that makes away himselfe: and therefore the commandement is not onely, Thou shalt not kill other men, but generally, Thon Shalt not kill, meaning neither thy selfe, nor other men. Besides, we have no example in Scripture of any that did fo, but fuch as were notorious wicked men, as Saul, Achitophel, Iudas, and the like. Yea, it is dammable; for he that leaveth his work before God calls him, loseth it, and besides incurres eternall death. As the fouldier that runneth away, dyeth for it, when he is taken: fo the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, being him-Celfe.

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## CHAP. XVII.

Why we should not be troubled to part with our friends.

Ight some other fay, I Ob. 6. Lould more willingly die, but mee thinkes it is grievous unto mee to part with friends and acquaintance; I cannot willingly goe from my kindred and my familiars; life is sweete in respect of their prefence, and love, and focietie.

Sol. It is true, that unto some mindes this is the greatest contentment of life of any thing; but yet many things must be confidered : For.

First, amongst an 100. men, scarce one can by good reason pleade that, I meane, cannot fay that hee bath fo much as one found friend in the whole world, worthy to be reckoned, as the ftay |

6 Reasons about parting with in death.

stay of his life.

Secondly, those that can plead felicitie in their friends, yet what is it? one pleasing dreame hath more in it, then a moneths contentment which can be reaped from thy friends. Alas, it is not the thousandth part of thy life, which is satisfied with delight from them.

3. Thou feest thy friends drop away from thee from day to day; for either they die, or they are so farre removed from thee, that they are as it were dead to thee; and sith they are gone, who would not long to go after them?

4. The friends that are left, are not fure to thee: men are mutable as well as mortall; they may turne to be thy foes, that now are dearest unto thee: or if they fall not into tearmes of flat enmitie, they may grow full and wearie of thee, and so carelesse of thee.

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2. Thou leavest them but for a time; God will restore them to thee againe in a better world.

3. Thou gainest the presence of God, and his eternall conjunction, who will be more to thee, then many thousand wives, or children could be. He can be hurt by the losse of no company, that findeth God in Heaven.

## CHAP. XVIII.

Why we should not be sorry to leave the pleasures of life.

Byt might some other say:

My heart is sorely vexed, because in death I must part with
the pleasures of life.

There are many things might quiet mens minds in respect of this objection: For thy pleasures are either sinneful pleasures, or lawfull pleasures; if they bee sinnefull, thou she west thy hatres

Sol.
Pive arguments
against
the pleafures of

life.

06.8.

of God by loving them, and heapest up wrath upon thine owne foule, by living in them. But fay, thy pleasures be lawfull in themfelves : yet confider,

First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleasures can be. No pleafure at once, ever lafted fo long

as the fit of an Ague.

2. Thou forgettest, what end they may have: For thy pleafures may goe out with gall. For either shame, or losse, or evill fickneffe may fall upon thee, or if not, yet thine owne heart will loath them; as they are vanitie, fo they will prove vexation of first; Thou wilt be extremely tyred with them. and but laiw avol ni

3. Thou art farre from giving thy life for Christ, that wilt not forgoe the superfluitie of life for

4. That in thy delights thou shewest the greatest weaknesse; Kk 2

fo as thou maift fay of Laughter, Thou art mud, Ecclesia. 2. que tien

thee of pleasures; for it bringeth thee to the pleasures that are at Godsright hand for evermore, Plal. 16. ult.

## CHAP. XIX.

Prhy we should not loth to leave the honours of the world.

9. If any other object the lothnesse to leave his honours, or high place in the world: I may answer divers things.

I. Why shouldest thou be so in love with the honours of this world, if thou but consider how small the preferment is, or can be the whole earth is, but as the ill point and centre, in compation with the circumference of the whole world besides.

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Sel. I.
Five obfervations
about the
honours
of this
world.

1. Now in true judgement, it is almost impossible to discerne, how a man should rise higher in a Centre. If thou hadst all the earth, thou wert no more exalted, then to the possession of a full point; a little spot in comparison: and therefore how extremely vaine is thy nature, to be affected with the possession of less then the thousand thousandth part of a little spot, or point?

canft not live free, but still thou art fettered with the cares, and feares, and griefes that attend thy greatnesse. There is little difference betweene thee and a prisoner, save that the prisoner hath his fetters of Iron, and thine are of Gold; and that his fetters binde his body, and thine thy minde: He weares his fetters on his logs, and thou thine on thine bedd; and in this thou are one

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way lesse contented then some prisoners: for they can sing for joy of heart, when thou art dejected with the cares and grieses of thy minde: If thou hadst a Crowne, it were but a Crowne of thornes, in respect of the cares it would put thee to, &c.

3.

3. Say thou shouldest get never fo high, thou canft not protect thy felfe from the miferies of thy condition, nor preferve thy selfe in any certaintie from the loffe of all thou enjoyest. If thou wert as high as the top of the Alpes, thou canft not get fuch a place, but the clouds, winds, stormes, and terrible lightnings may finde thee out, so as thou wouldest account the lower ground to be the fafer place. Thou standest as a man on the top of a pinacle, thou canft not know, how soone thou mayest tumble down, and that fearfully.

4. If thou shouldest be sure to enjoy the greatnesse of place

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in the world, yet thou art not fure to preserve thine honour; for either it may be blemished with unjust aspersions, or else some fault of thine own may marre all thy praises: For as a dead Flie may marre a whole Boxe of O intment, so may one sinne thy glorie, Eccles. 10. 1.

5. Thou losest no honour by dying: for there are Crownes of Glory in Heaven, such as shall never wither, nor be corrupted: such as can never be held with care or envie, nor lost with infamie.

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# CHAP. XX.

Why it should not trouble us to part with riches.

06. 10.

Te. If thou be infected with the love of riches, and that thou art loth to die, because thou wouldest not be taken from thy estate and outward possessions; then attend unto these considerations.

Sol. 1. Seven motives to leave the love of riches. 1. Thou camest naked into the morld; and why should it grieve thee to goe naked out of the world?

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2. Thou art but a Steward of what thou possesses: and therefore why should it grieve thee to leave, what thou hast employed, to the disposing of thy master?

3. .

3. Thou hast tryed by experience, and found hitherto, that contentment of heart is not found, or had by abundance of outward things. If theu hadst all the pearls of the East, and wert master of all the mines of the West, yet will not thy heart bee filled with good: by heaping up of riches, thou dost but heape up unquietnesse.

4. Riches have wings, thou maist live to lose all, by fire, or water, or theeves, or furetiship, or injustice, or unthristy children, or the like.

There is a snare in rishes, and nets in possessions; thy gold and silver is limed, or poysoned. It is wonderfull hard, and in respect of men impossible for thee to bee a rish man, but thou wilt bee a sinfull man, especially if thy heart be growne to love money, and hast to be rich.

and therefore why not now? Thou canst not enjoy them ever, and therefore why shouldest thou trouble thy heart about them?

7. By death thou makest ex-Kks change14

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change of them for better riches, and shalt bee possessed of a more enturing substance: thou shalt enjoy the unsearchable riches of Christ: thou canst never be fully rich, till thou get to heaven.

OHII.

Might some one say: I should not seare death; were it not that I know not what kind of death I shall die: I may die suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol. I.

- 1. Sith wee must die, it is the lesser matter what kinde of death wee die: wee should not so much looke how wee dye, as whither we shall goe when wee are dead.
- 2. Christ died a cursed death, that so every death might bee blessed to us. For he that lives holily, cannot die miserably. He is blessed that dyeth in the Lord, what kind of death soever it be.

# CHAP. XXI.

Shewing the cure of this feare of death by practice.

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Hitherto of the way of curing this feare of death by meditation. It remaines now, that I proceed to shew how the cure is to be finished and perfect ed by practice; for there are divers things to bee heeded by us in our daily conversation, which serve exceedingly for the extinguishing of this feare, without which the cure will hardly ever bee soundly wrought for continuance.

The first thing we must frame our lives to, for this purpose, is the contempt of the World: wee must strive earnestly with our owne hearts, to forgoe the love of wordly things. It is an easiething to bee willing to die, when our hearts are cleanfed

7 Things that cure the feare of death in practife.

The contempt of the world. of the love of this world. Wee must leave the world before the world leave us, and learne that lesson heartily, To use the world wif we used it not. Neither ought this to seeme too hard a precept: for they that strive for mastery, abstaine from all things, when it is but to obtaine a corruptible crowne. How much more should we bee willing to deny the delights of this world, and strive with our matures herein, seeing it is to obtaine an incorruptible Crowne? I Cor 9.24, 25.

We must learne of Moses, who brought himselfe to it willingly, to for sake the pleasures of Egypt, and to chuse rather to suffer affiltion with Gods people then to be called the some of Pharaohs Daughter,

Heb. 11. 26.

And to this end, we should first restraine all needlesse cares, and businesse of this world, and study so to be quiet, as to meddle with our owne businesse, and to abridge them into

How the contempt of the world may be wrought inus.

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into a s narrow a fcantling as our callings will permit. Secondly, we should avoyd, as much as may be, the fociety with the favourites and minions of the World: I meane fuch persons, as admire nothing but worldly things, and know no other happinesse then in this life; that speake onely of this World, and commend nothing, but what tends to the praise of worldly things, and so to the enticing of our hearts after the World : And withall, wee should fort our selves with such Christians, as practice this contempt of the World, as well as praise it, and can by their difcourfe make us more in love with heaven. Thirdly, we should daily observe, to what things in the world our hearts most runne, and frive with God by prayer to get downe the too much liking and defire after those things. Fourthly, we should daily be pondering on these meditations, that shew

2 The mortification of beloved finnes. us the vanitie of the world, and the vilenesse of the things thereof. Thus of the first medicine.

Secondly, we must in our pra-Rice foundly mortifie our beloved fins : our fins must die before we die, or else it will not bee well with us. The sting of death is sinne, and when we have pull'd out the fing, we need not feare to entertaine the Serpent into our bofome. It is the love of some fin. and delight in it, that makes a man afraid to die; or it is the remembrance of some foule evill patt, which accuseth the hearts of men; and therefore men mult make fure their repentance, and judge themselves for their finnes, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they have attained to this rule; I answer, When they have fo long confessed their finnes in fecret to God, that now they can truely fay, there is no finne they know

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How wee may know when finne is morti-

know by themselves but they are as defirous to have God give them strength to leave it, as they would have God to shew them grace to forgive it. Hee hath foundly repented of all fin, that defires from his heart to live in no fin. And unto this rule, I must adde the care of an upright and unrebukeable conversation. It is a marvellous encouragement to die with peace, when a man can live without offence, and can justly plead his integritie of conversation; as Samuel did I Sam. 13. 3. and Paul, Acts 20. 26, 27. and 2 Cor. 1. 12.

Thirdly, Assurance is an admirable medicine to kill this seare:
And to speake distinctly, wee should get the assurance first of Gods savour, and our owne calling and election; for hereby an entrance will be ministred into the Heavenly Kingdome; And therefore have I handled this doctrine of the Christians assurance, before

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fore I meddled with this point of the feare of Death. Since of can die willingly, when his eyes have feene the falvation. Feare of death is alwayes joyned with a weake faith; and the full affurance of faith, doth marvellously establish the heart against these feares, and breeds a certaine desire of the comming of Christ. Paul can be consident, when hee is able to say, I know whem I have believed, and that he is able to keepe that which I have committed to him, 2 Tim- 12.

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Besides, wee should labour to get a particular. knowledge and afterance of our happinesse in death, and of our salvation. Wee should study to this end, the Arguments that shew our felicity in death. And to this purpose, it is of excellent use to receive the Sacrament often: For Christ by his Will, bequeathed heaven to us, lohn 17, and by the death of the Testator, this Will is of

Affir-

force, and is further dayly sealed unto us, as internally by the Spirit, so externally by the Sagraments.

Now if wee get our Charter fealed and confirmed to us, how can we be afraid of the time of possession? Hee is fearelesse of death, that can say with the Apostle, Whether I live or die, I am the

Lords, Rom 14.8.

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4. That charge given to Hezekiah, concerning the fetting of bis boufe in order, Efay 38. 18 of fingular use for this cure. Men should with found advice fettle their outward estates, and dispose of their worldly affaires, and according to their meanes provide for their wife and chi!dren. A great part of the feare and crouble of mens hearts is over, when their Wills are difcreetly made: but men are loth to die, so long as their outward ellates are unfertled and undifposed. It is a most preposterous courfe |

4. The feating of our houses in order. course for men to leave the making of their Wills to their sicknesse: for besides the disabilities of memorie, or understanding, which may befall them, the trouble of it breeds unrest to their minds; and besides, they live all the time in neglect of their dutie of preparation for death.

5 To make friends with riches.

felves, by making us friends with the riches of iniquitie; wee should learne that of the unjust Steward, as our Saviour Christ sheweth. Since wee shall be put out of the Stewardship, we should so dispose of them while wee have them, that when we die, they may receive us into everlasting habitations, Luke 16. An unprofitable life is attended with a servile feare of death.

6 A frequent meditation of death.

6. It would master this feare, but to force our selves to a frequent meditation of death. To learne to die dayly, will lessen,

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yea, remove the feare of dying. Oh this remembrance of our latter end, and learning to number our dayes, is an admirable rule of practice. It is the forgetfulnesse of death, that makes life finfull, and death terrible, Deut. 32.29. Pfal. 90. 12. And wee should begin this exercise of medication betimes: Remember thy Creatour in the dayes of thy youth, Eccles. 12. 1. This is that is called for, when our Saviour Christ requires us, and all men, so to watch: and herein lay the praise of the five wife Virgins, Matth. 25. 3. Thus Iob will mait till the time of his change come, lob 14. 14. And of purpose hath the Lord left the last day uncertaine, that we might every day prepare. It were an admirable method, if wee could make every day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may finde this fear cumbersome, and

7. Heartie prayer for this thing.

our natures extremely deceitfull; there is one thing left, which can never faile to prevaile, as farre as it is fit for us; and that is heartie prayer to God for this very thing. Thus David prayes, Pfal. 39.4. and Mofes, Pfal. 90. 12. and Simeon, Luke 2. 19. And in as much as Christ dyed for this end, to deliver us from this feare, wee may fue out the priviledge, and by prayer strive with God to get it framed in us. It is a fuit God will not denie them that aske in the name of Christ, because it is a thing that Christ, especially aimed at in his owne death.

To conclude then; wee have proved, that it is possible to be had, and most uncomely to want it; and likewife the way hath beene shewed how both by meditation and practice, this Cure may be effected. If then it be not wrought in any of us, wee may here finde out the cause in our

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felves: For if we would hereby be foundly advised and ruled, we might attaine to it all the dayes of our life, to fing with the Saints, that triumphant Song mentioned both in the Old and New Testament: Oh death, where is thy sting? Ob bell, where is thy victorie? so as we are now the conquerors through him that loved us. and gave himselfe to death for us. even Iesus Christ the righteous; to whom with the Father and the holy Ghost, be all praise in the Churches, throughout all ages for ever. Amen.

FINIS.